DOCUMENT RESUME

ED 238 546 PS 014 004

AUTHOR	Park, Seong Hwan
TITLE	The Identification of Factors Related to Childrearing Expectations of Korean-American Immigrant Parents of Preschool Children.
PUB DATE	Aug 83
NOTE	223p.; Ph.D. Dissertation, North Texas State University.
PUB TYPE	Dissertations/Theses - Doctoral Dissertations (041) -- Reports - Research/Technical (143)
EDRS PRICE	MF01/PC09 Plus Postage.
DESCRIPTORS	*Child Rearing; Demography; *Expectation; *Immigrants; *Korean Americans; *Parent Attitudes; *Predictor Variables; Preschool Children; Preschool Education

ABSTRACT

An attempt was made to identify factors related to the childrearing expectations of Korean-American immigrant parents of preschool children. Subjects were 118 Korean-American immigrant parents who had children 3 through 5 years of age, were natives of Korea, and resided in North Texas. All parents were administered the Parent as a Teacher Inventory (PAAT) and an author-developed questionnaire consisting of 37 demographic items. On the PAAT, parents described feelings about parent/child interaction, their standards for assessing child behavior, and their value preferences and frustrations concerning child behavior. Dependent variables were the five subsets of the PAAT: creativity, frustration, control, play, and teaching/learning. Independent variables were (1) sex of child, (2) family size, (3) sex of parent, (4) age of parent, (5) educational level of parent, (6) income level, (7) language of parent, (8) cultural aspects, (9) length of residence in America, (10) parents' access to child, and (11) racial discrimination. A multiple linear regression was used to determine which independent variables best predicted parent attitudes. Findings indicated creativity and control scores were not significantly related to any of the independent variables, frustration and access to child were significantly related, play was significantly related to sex of parent and length of residence, and teaching/learning was significantly related to sex of parent and educational level. (RH)

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ED238546

THE IDENTIFICATION OF FACTORS RELATED TO CHILDREARING EXPECTATIONS OF KOREAN-AMERICAN IMMIGRANT PARENTS OF PRESCHOOL CHILDREN

DISSERTATION

Presented to the Graduate Council of the
North Texas State University in Partial
Fulfillment of the Requirements

For the Degree of

DOCTOR OF PHILOSOPHY

By

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Denton, Texas
August, 1983

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Park, Seong Hwan, *The Identification of Factors Related to Childrearing Expectations of Korean-American Immigrant Parents of Preschool Children*. Doctor of Philosophy (Early Childhood Education), August, 1983, 208 pp., 19 tables, 17 illustrations, bibliography, 130 titles.

The purposes of this study were to determine the childrearing expectations of the Korean-American immigrant parents as measured on the five subsets of the *Parent As A Teacher Inventory* (PAAT), and to identify the influential factors within the Korean-American immigrant parents as a function of sex of child, family size, sex of parent, age of parent, education, income level, language, cultural aspects, accessibility, length of residence, and racial discrimination (independent variables).

PAAT and the Parent Identification Questionnaire (PIQ) were administered to 118 Korean-American immigrant parents, 53 fathers and 65 mothers in North Texas. All subjects had children ages three through five and were natives of Korea.

A multiple regression analysis was used to determine which independent variables would be the best predictors of parent expectations using PAAT subset scores and the total score as dependent variables: Creativity, Frustration, Control, Play, and Teaching-Learning; and eleven independent variables.

Based on the analysis of the data, the following conclusions seem tenable.

1. Creativity and control are not significantly related to the independent variables.

2. Frustration and access to child are significantly related. Parents who spend greater amounts of time with their children experience less frustration.

3. Play is related significantly to the sex of parent and length of residence. Mothers have more desirable attitudes toward play than fathers. The longer the Korean-American immigrant parents live in the United States, the more they seem to play with their children.

4. Teaching-learning is significantly related to the sex and education of the parent. The higher the level of education of the parent, the more he teaches his child. Mothers teach the children more than fathers.

5. The sex of parent and the education of parent are the best predictors of parents' overall perception of their ability to enhance the development of their preschoolers.

THE IDENTIFICATION OF FACTORS RELATED TO CHILDREARING
EXPECTATIONS OF KOREAN-AMERICAN IMMIGRANT
PARENTS OF PRESCHOOL CHILDREN

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CHAPTER I

INTRODUCTION

The Korean immigrants are one of the most rapidly increasing immigrant groups in America. Although the immigration of Koreans to the Hawaiian Islands and to the mainland of the United States began as early as 1902, their number remained under 20,000 until 1965 when a new immigration law was passed during the Kennedy administration (4, p. 29). Since the Immigration and Naturalization Act of 1965 (P.L. 89-236), the number of Koreans in America has increased rapidly. In 1983, the number of Koreans residing in America reached nearly 700,000 (15).

The decision to leave one's native country and to reside in a foreign land is influenced by various factors, including political unrest, religious and ethnic persecution, and economic instability (1). In the case of Korean immigrants, the reasons for recent immigration are to educate their children, to join with family members who already live in the United States, to improve their standard of living, and to obtain better jobs (12, pp. 6-8).

There are many contrasts between the Korean and American cultures. One would expect that Korean parents immigrating to the United States would experience cultural conflict in regard to expectations about childrearing. As a person begins to be absorbed into a new culture, he will experience the conflict between the culture he has left and the new culture he has joined.

A parent in a new culture is likely to manifest his changing values with changing expectations of the behavior of his children. Just which factors are most closely associated with current changing childrearing expectations is the question that motivated this study.

Statement of the Problem

The problem of this study was to identify factors that relate to the childrearing expectations of Korean-American immigrant parents of preschool children in the American culture.

Purposes of the Study

The purposes of this study were the following:

1. To determine the childrearing expectations of the Korean-American immigrant parents as measured on the five subsets of the Parent As A Teacher Inventory (PAAT);

2. To identify the influential factors in the Korean-American immigrant parents as a function of sex of child, family size, sex of parent, ages of parent, education, income level, language, cultural aspects, accessibility, length of residence, and racial discrimination.

Research Questions

In order to pursue the purposes of this study, data were collected and analyzed to answer the following questions.

1. Is there a significant relationship between creativity, the first PAAT subset, and a linear combination of the demographic variables?

2. Is there a significant relationship between frustration, the second PAAT subset, and a linear combination of the demographic variables?

3. Is there a significant relationship between control, the third PAAT subset, and a linear combination of the demographic variables?

4. Is there a significant relationship between play, the fourth PAAT subset, and a linear combination of the demographic variables?

5. Is there a significant relationship between teaching-learning, the fifth PAAT subset, and a linear combination of the demographic variables?

6. Is there a significant relationship between the total score of the five PAAT subsets and a linear combination of the demographic variables?

7. Is there a significant interaction among the demographic variables in predicting the five PAAT subset scores?

Background and Significance of the Study

Parents remain the primary influence on their children's intellectual and emotional development. The importance of parents in influencing the development of children in all areas of possible growth--mental, physical, emotional, and social--has become increasingly apparent, particularly to educators. Bloom, Davis, and Hess emphasized that studies repeatedly show that the home is "the single most important influence on the intellectual and emotional development of children" (2, p. 69).

Three sets of family factors have been found to be associated with the intellectual behavior and personality development of children (7). The first set of factors is demographic, including variables as family organization, family income, ethnic background, quality of housing, and social class membership. Another set of factors includes process variables related to family interaction.

Parent-child interaction is characterized by a lengthy duration, lasting from birth to maturity. It is continuous with only brief separations, particularly during the early childhood years. In fact, the amount of time utilized, the extensiveness of experiences, and intensity of involvement in interaction between parents and their children, are much greater than that of parents with other adults.

A third set is cognitive factors. The cognitive set includes the amount of academic guidance families provide for their children; thought level and style in the home; use of the community as an educational resource; perception of the parents that they are indeed teachers of their children; educational aspirations of parents for their children; existence and use of external resources such as day care centers, museums, nurseries and kindergarten; encouragement of reading in the home; and amount and quality of verbal interaction not only among family members but more particularly between adults and young children (8). Gordon identified family variables that influence scholastic achievement in children. These variables include whether (1) parents see themselves as teachers of their children; (2) talk with them and not at them; (3) they take them to libraries, or the museums or the parks; (4) they sit around the dinner table and share and plan; (5) they listen; (6) they display a child's work on the wall; and (7) they themselves read and talk about what they read. Further to be noted are such variables as the communication process, values, sense of potency of the family and family pride; and self-concept and a sense of potency of the family members which also influence the child's development (6, pp. 71-79).

A fourth set is emotional factors. The emotional factors are represented by variables including consistency in the management procedures used with the child; parental expectations and the communication of these expectations; emotional security and self-esteem of the parents; their sense of control over their own lives and environment; their protective attitude toward the young child; and time devoted to the child.

The development of a healthy self-concept in a child is credited largely to the influence of significant others in his life. Bronfenbrenner stated that the child will adopt behaviors of those models whom he admires. A model, Bronfenbrenner said, is potent to the extent that the child feels strong emotional involvement and interaction with him and belongs or wants to belong. To no other group does one belong more completely or more intensely than to one's family (3). Parents are not only individuals who are with their children the greatest amount of time but they also interact with them most often.

In society, the family has been considered the basic social institution where lasting impact and influence on the personality formation and structuring of the individual takes place. In Korea, the role of the family has been exceptionally important. In characterizing Korean socialization patterns, one cannot avoid stressing the numerous distinctive elements of the traditional Korean culture and systems and their profound impact and penetrating influence on the family and its individual members. Decades of social change, civil wars, foreign domination, and revolution in Korea have challenged, disrupted, and in many ways modified and destroyed the traditional cultural heritage. However, it is believed that while the ties and roles of family constellations have been considerably weakened, the basic process of socialization, especially relative to parental childrearing expectations, has its continual pervasive influence within the family structure (14, p. 6).

Among overseas Koreans, the family as an institution has undergone extensive changes. Yet, significant as these changes might be, many of the key features of the family socialization process necessary to reinforcing the continuation of Korean customs, traditions, and sense of bicultural identity have been consciously maintained and encouraged. In the United States, this phenomenon has been found to exist especially among foreign-born Korean-Americans who came to this country as immigrants from Korea. Bicultural identity is evident even among the American-born first, second, and third generation Korean-American families (14, p. 7).

While they were still in Korea, the majority of the new immigrants believed that the United States was a land of opportunity and happiness, of economic betterment, and of political freedom. But as soon as they arrived in America, they found that this image was exaggerated. They faced many problems. Most of the newcomers found that they were unable to find meaningful employment in their own fields because of the language barrier, cultural conflicts, and lack of training. They had problems of racial hostility, poor housing, and under employment. Most of them lived their daily lives with hidden feelings of insecurity (4, p. 34).

Kim and others, who investigated the Korean-American community, identified problem areas as

1. Underemployment, with consequent frustration and loss of sense of self-worth;
2. Parent-child conflicts based on language and culture;
3. A breakdown of the traditional three-generation Korean family;
4. A "lost generation" of teenage immigrants who have failed to achieve positive self-identity from either Korean or American culture;
5. A desire for biculturality, but no real sense of how to achieve it, or what problems it entails;
6. Conflicting and unrealistic expectations of one's children; and
7. Major role shifts within the Korean nuclear family (13, p. 5).

Potentially severe time-based problems in the acculturation process make Korean-American parents and their children an at-risk group. Among the parents, there is a concern that they will "lose" their children culturally and that cultural conflicts will intensify as the children respond more and more completely to the acculturation experience of the American public school. Therefore, cultural conflicts develop in the Korean-American family. Furthermore, the parents may be in a poor position to provide effective assistance to their children in dealing with the choices that must be made between the two cultures. Since the parents themselves have not faced these cultural attitudes, choices, and preferences, it is difficult for them to assist their children (13, p. 105).

In spite of these barriers, assimilation and acculturation do occur with increasing difficulty among the younger generation. This difficulty has been evident during the past decade with the upsurge of community, social, and familial problems among residents of the "Koreatown" neighborhoods throughout the United States. Problems such as juvenile delinquency, alcoholism, drug addiction, divorce, teenager gang fights, as well as problems of the aged, were once unheard of in the Korean communities. Now they have attracted nationwide attention and the severity of such problems warrants immediate recognition and understanding, if not solutions (14).

Very few attempts have been made to study attitudes of individual immigrants toward educational problems facing the Korean immigrant parents of preschool children which have rooted familial problems in America. Considerable attention has been directed toward aspects of childrearing among certain minority groups in the United States--namely black residents of inner cities, Applachian mountain families, low-income urban whites, Mexican-Americans, and Chinese-American mothers (11). No studies have been identified concerning the childrearing expectations of Korean-American immigrant parents, one of the most rapidly increasing immigrant groups in the United States.

Robert D. Strom states that American parents are just beginning to realize they have in common the possibility of improving their influence in rearing their children. At the same time, some American parents have also begun to appreciate the need for preserving their culture, especially those aspects of a lifestyle which are related to the ethnic and subcultural heritage. The key to successful childrearing involves helping mothers and fathers achieve childrearing objectives which flow from local customs or from family tradition as well as those parent expectations which are given to us by the society at large (16, p. 15).

The importance of the present study lies in its focus upon the needs and expectations of childrearing as perceived and expressed by parents, rather than upon the estimates of these needs and expectations by others (5, 9, 14).

Definition of Terms

The following terms have restricted meaning for this study. The terms are defined below.

Acculturation.--The process of change that results from different cultures being in prolonged contact with each other. The process may result in changes in the cultural patterns of one or both groups, but each culture maintains much of its original character (10, p. 479).

Extended family.--A social unit composed of two or more generations of direct biological descent; such as parents, grandparents, and children, plus a range of cousins, uncles, and aunts (10, p. 484).

Nuclear family.--A social unit composed of a pair of parents and their biological offspring (10, p. 488).

Identification.--The process or product of internalizing the cultural qualities of significant agents of socialization (10, p. 485).

Immigrant Korean.--Parents born in Korea now living in the United States, referred to as Korean-American immigrants.

Cultural aspects.--The patterns of behavior from the Korean and American cultures.

Parental expectation.--The expectations of individual mothers and fathers of their children and how they perceive themselves as teachers of their children (17, p. 1).

Parent As A Teacher Inventory (PAAT).--PAAT is an instrument consisting of fifty items, responses to which express an overall attitude toward childrearing as well as five specific attitudes relating to child growth and development, including creativity, frustration, control, play, and teaching-learning.

Limitations of the Study

This study had the following limitations which restricted generalizations.

1. This study was subject to all the limitations associated with the use of questionnaires.

2. The findings were generalized to Korean-American immigrants in the metroplex in North Texas.

Basic Assumptions

This study was based upon the following assumptions.

1. The Korean version of PAAT provided a sensitive measure of parental childrearing expectations for the subjects.

2. Parents completing PAAT followed all instructions provided with the instrument.

3. Parents understood that they were to answer all PAAT items in reference to their three- through five-year-old children.

4. Parents understood the confidentiality of the personal information requested and they answered these items honestly.

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CHAPTER II

REVIEW OF THE LITERATURE

The review of related literature is divided into four parts. The four parts are an overview of the Korean-American immigrant, the adjustment of the Korean American immigrant to a new culture, the independent variables, and childrearing expectations of parents.

An Overview of the Korean-American Immigrant

The history of the Korean-American immigrant can be divided into four periods: the pioneer immigrant period, the semi-official immigrant period, the interim immigration period, and the new Korean immigrant period.

The Pioneer Immigrant Period (1902-1905)

According to the limited records, the first Koreans who came to the United States were a small number of students and political refugees, arriving in the West in the early 1880's (43, pp. 548-575). Large scale Korean immigration began after 1903 when representatives from Hawaiian sugar plantations came to the post of Inchon seeking agricultural workers (90, pp. 32-39). The first shipload of 121 Korean immigrants, mostly laborers, arrived in Honolulu, Hawaii, in 1903 (79, p. 24).

At that time the number of Korean immigrants was very small compared to other Asian groups, as the Chinese and Japanese. There were only 7,226 Korean immigrants, including 637 women. Some of these Korean immigrants remained in Hawaii while others came to the United States or returned to Korea (11, p. 25).

Korean people in general have not been adventurers. For more than two centuries, until the conclusion of the Korean-Japanese Treaty of 1876, the Korean government had a policy of isolation. Koreans had the traditional Confucian ethical principles of filial piety, ancestor worship, and absolute obedience to elders. They were prohibited from accepting such new ideas as the equality of men and individual liberty. Thus, a family-centered, feudal social system prohibited Koreans from leaving their native land (13, pp. 72-73).

Against this background, three factors encouraged the immigration of Koreans to Hawaii at the beginning of the twentieth century. The factors were the economy, need for laborers, and the influence of the American Christian seminaries in Seoul, Korea (13, pp. 73-74).

The Semi-Official Immigrant Period (1905-1945)

Immigrants continued to come and many eventually became permanent residents. Students began to arrive in the United States as early as 1899 (11, p. 26). By 1905, when the

Protectorate Treaty was signed between the Korean and Japanese governments and further immigration was halted by the Korean government, a total of 7,226 Koreans had been admitted to Hawaii. Between 1905 and 1945, a limited number of "picture brides," students, and political exiles came to the United States. However, since they entered the United States with Japanese passports, the exact number of Korean immigrants during this period is not known (56, p. 1).

The Interim Immigrant Period (1945-1965)

From 1945 to 1947, no record of Korean immigrants is available. Fewer than 100 Koreans came to the United States between 1948 and 1950 (56, p. 1). Yu estimates that the Korean population in the United States in 1950 was approximately 17,300 (111, pp. 117-131).

This interim immigrant period can be divided into three categories: Korean wives of American servicemen, war orphans, and professional workers (46, p. 43). Korean wives of American servicemen came between 1950 and 1975. According to Bok Lim C. Kim, over 30,000 Korean women immigrated to the United States as spouses of United States military personnel stationed in Korea (51, pp. 59-95).

Hurh writes about these Korean women immigrants. "This group, the Asian wives, have been noted for their severe culture shock, lack of education, impoverishment, isolation, malcommunication in the family, lack of occupational skills, high divorce rate, and general alienation" (46, p. 45). It was also reported that Korean wives had serious mental diseases because of the environmental change of language and customs, and the alienation from neighbors who are not Korean (63).

Hurh found that 24,945 children were institutionalized in 215 orphanages in Korea in 1950. Of these children, 6,293 arrived in the United States through intercountry adoption between 1955 and 1966 (46). After World War II, between 1945 and 1965, about 6,000 Korean students came to the United States (58, p. 26).

New Korean Immigrant Period (1965-1983)

The passage of the Immigration Reform Act of 1965, which repealed the national origin quota system, accelerated the number of Koreans coming to America. Koreans were listed as a separate ethnic group for the first time in the 1970 census report. At that time there were 69,510 Koreans in the United States, excluding the State of Alaska (56, p. 2). By 1983, nearly 700,000 Koreans lived in America (38). The Korean-American population has increased ten times during the past decade. It is estimated that one million Korean-Americans will be in the United States by 1985.

The Major Statistics of Korean-American Immigrant

Among the major statistical data of the Korean-American population in the United States, the following are the most distinctive statistics.

1. The 1970 census indicated that Korean Americans were more widely dispersed among all regions of the United States than any other Asian American group. The largest percent (44 percent) live in the western states (52, p. 63).

2. A large proportion of the Koreans are recent immigrants with an average of 5.3 years of residence in the United States. Approximately 87 percent of the Koreans have lived in this country for less than ten years (56, p. 4).

3. The educational level of the Korean immigrants is extremely high. In 1979, 60 percent of Korean adults were college graduates (56, p. 4).

4. The majority of Korean immigrants are from middle or upper middle class origin. Between 1965 and 1973 73 percent were professional, technical, and managerial workers in Korea. However, about 25 percent of the Koreans who settled in this country were engaged in menial jobs (56, p. 4).

5. Children of school age comprise a relatively high proportion of the Korean population. In 1973, 16.7 percent of Korean were children under age five. In 1979, the average number of children in a Korean household was 2.02 percent (56, p. 5).

6. A considerable proportion of Koreans (20 percent), have an extended family with parents or parents-in-law the head of the household in the family (56, p. 5).

7. A large number of Koreans lack English language proficiency. In a survey, about 47 percent cited the language problem as the most serious problem. They rely heavily on Korean language newspapers for information. Forty-seven percent of Korean families subscribed to a Korean language daily newspaper, while only 15 percent subscribed to an English newspaper (56, p. 5).

9. A great proportion of Korean immigrants came to this country to join their family. In 1979, about 34 percent immigrated through the invitation of immediate family members and 76 percent reported that they had close relatives in the United States (56, p. 506).

10. Korean immigrants are predominantly Christian (65 percent) with less than 10 percent Buddhist. Many studies note that the roles of religious institutions in Korean American communities go beyond the spiritual and religious roles (55, pp. 47-63). These institutions provide social and emotional support and informal help, and they directly and indirectly serve as acculturation agents at the same time that they help preserve traditional values and heritage (52, pp. 68-69).

The Changing Pattern of the Korean-American Immigrant

Since the Korean War, Korean immigration to the United States is more complex in quality, quantity, and motivation. Also, the pattern of Korean immigration has changed. The postwar Korean immigration in the United States is composed of three classes: the intellectual class such as physicians, lawyers, scientists, teachers, and engineers; the business class; and the working class or laborers, including farmers (3, pp. 221-228). Choy states that the new immigrants attempt to settle in urbanized and industrialized areas while most of the early immigrants settled in agricultural areas. Many new Korean immigrants are wealthy, although no exact figures are available. Wealthy Koreans and former government officials have taken up residence in major cities and are in the import and export business (11, p. 31; 13, pp. 239-252). Both the early immigrants and the postwar immigrants came to this country for economic betterment and political freedom (13, p. 243).

The early immigrants did monotonous agricultural and manual work. The motivation of the early and the new immigrants is different. Early immigrants considered themselves temporary sojourners who would return to their homeland when they made enough money or when the political situation permitted their return. The new immigrants are here to stay and to start a new life for themselves and their children (11, p. 30).

Issues of the Korean-American Community

Choy describes three main issues which affect the Korean-American community in the United States today (13). Peaceful reunification of Korea is one of the main aspirations of the Korean people. Korea has been divided since World War II. As long as this tragic division remains, there will be no real peace in Korea. Peaceful reunification of the country is one of the main aspirations of the Korean people. Koreans in the United States are not indifferent toward reunification, because individuals are affected directly by relations between the United States and the land of their ancestors.

Democratization of Korean-Americans is a second important issue. In the early period of immigration, Christian churches played an important role in the development of Korean society.

Since the new influx of Korean immigrants, the number of Korean Americans who attend church has increased. But these churches have failed to provide democratic leadership to Koreans. Perhaps in the future, all Korean communities in the United States may become a community "of the people, by the people and for the people."

The third issue is the gap between the earlier immigrant Koreans and the new generation of American-Koreans. The reasons for this gap are the language barrier, different cultural backgrounds, and different life perspectives and philosophy (13, pp. 243-246).

Adjustment to a New Culture by the Korean-American Immigrant

American Culture

"Protestantism" affected American culture in that each person was obliged to work out his own salvation. In American society, hard work became a virtue as well as the accumulation of material wealth. Each person must achieve success by himself (104, pp. 267-268). The result was a belief in the independence of the individual, in the value of the hard-working life, and in the value of material things an an index of the worth of an individual (32, p. 129).

American cultural values were also influenced by the philosophies of John Locke and Adam Smith. Locke wrote about the values of individualism and equality in government. Adam

Smith, in his classic "Wealth of Nation," applied the idea of individualism to economic philosophy. By the time of Benjamin Franklin, the beliefs of Protestantism, individualism, and rationalism had gained wide currency (32, p. 130).

Contemporary American Cultural Values

The components used to analyze given cultural values are arbitrary and depend to a large degree on the purposes of the writer. Three different components are described in this review of literature. They are social relations, perception of self and individual, and humanitarian values.

Social relations include personal relations, equality, confrontation, cooperation and fair play, and change.

Personal relationships among Americans are numerous and are marked by friendliness and informality. However, Americans rarely form deep and lasting friendships. Friends and membership groups change easily as the American shifts status or location. Consequently, their social life lacks permanence and depth (62, p. 96; 95, p. 49).

Equality is a theme in social relationships. Running throughout the American's social relationships with others is the theme of equality (95, p. 50). Each individual was equal before God. Thus, the theological concept of equality contributed to its growth as an American cultural value (32, p. 135). However, the cultural value of equality is restricted in application. Although all persons are presumed to have equal rights and obligations (106, p. 442), not everyone is presumed to be of equal talent and ability. The acceptance of inequality of potentialities is tempered by the typical American belief that in any grouping there are people of ability and leadership potential. It is the equality of opportunity that receives emphasis in American culture (106, p. 442).

Confrontation in its most direct form begins when someone penetrates the spatial envelope of privacy surrounding each American. When faced with a problem, Americans like to get to its source--face the facts. It is also desirable to face people directly (95, p. 52). But for all groups for whom "saving face" is important, confrontation is difficult (95, p. 52). Most Koreans are mortally afraid of losing face in front of people whom they know. They do not like to lose face before those whom they consider socially inferior to them (54, p. 16).

Competition among Americans occurs within the context of cooperation, for competition requires a considerable amount of coordination among individuals and groups. When the individual competes he is most likely to be cooperating at the same time (95, p. 56). It is apparent that the American's preference for doing or for action may work against his individualism in a social setting. The necessity for compromise in cooperative action may undermine other values of the individual (95, p. 57).

The value of fairness has widespread ramifications, often occurring as the value of "fair-play." The English notion of "fair-play" as modified in the United States is both an arbiter of personal relations among Americans and a motivating force. The American will stand up for his fair share and will also be concerned with fairness toward others (95, p. 57).

In America changes are continually taking place, and there is a belief that they should take place (8). Indeed, some Americans apparently believe that change is a good thing in and of itself. Almost any change can mean progress. America is still developing and still pushing back frontiers, perhaps not of the geographical sort but certainly in industry and in science (109, pp. 139-140).

The perception of self and the individual may be described through the dimensions of the self, freedom and individualism, and self-motivation.

The concept of the individual self is an integral assumption of American culture. For Americans the main word associations to the self are me and my (18, p. 205). When confronted with people who do not identify the self with the individual, Americans react with bewilderment, since the idea of the self is not located in an individual (95, p. 69). The consequence of this definition of the self is that congeniality in social interaction becomes the predominant of the self.

Closely related to the value of freedom in America is the concept of the worth of the individual. The freedom is freedom for the individual. Each person, Americans believe, has a worth simply because he is an individual. The American freedom is a freedom for individuals rather than for groups (32, pp. 134-135). Each child or person is encouraged to decide for himself, to develop his own opinions, and to solve his own problems (95, p. 70).

Unlike other societies, American culture does not attribute as much meaning to place of birth, family, occupation, politics or the other ascriptive considerations which can be used to define the self. The individual himself should set his own goals and then make up his own mind on how to pursue them. Motivation, as well as motivation for a specific and immediate task, should originate with the person (95, p. 72).

The third component is the humanitarian value in America. Americans show their humanitarianism when they want all societies to have a concern for the welfare of the individual. They want persons in every nation to enjoy freedom from want and fear, and freedom of speech and religion (32, pp. 145-146).

In summary, the form of social relations and perception of the self and the individual in the contemporary American cultural values were promoted by ideas from Europe. As a result of the concern with materialism, Americans have adopted wealth and size as measures of worth. Meanwhile, wealth has been utilized in fields of humanitarian endeavor such as in research in medicine and in the social sciences. For Americans, even as they believe in the fiercest competition, they also value those humanitarian activities. The concepts of individualism and equality organize behavior in American families and religious institutions as well as in business. All of these values permeate American culture (32, p. 147).

Korean Culture

Characteristics and modifications of the Korean culture.--The family is an important basis for Korean culture and civilization. The Korean family is an extended group of multiple generations which often live in the same household. The family is held together by the sense of duty and obligation to its members. Filial piety, or the willingness to fulfill one's duties toward one's parents and family, is one of the greatest virtues in the Korean culture (65, p. 7).

Korean family organization is based on the teaching of Confucius (551-478 B.C.), who was a practical man as well as a philosopher in China. His idea was to conserve the best of the past. He wrote on the concept of personal virtue as it relates chiefly to family members (66, p. 3).

The main emphasis is on the five major ethical principles of Confucian teaching which remains the "bible" of the traditional Korean today. The five basic codes of interpersonal relationships are the following.

> Affection between father and son. Traditionally, affection is never demonstrated openly. However, one would give his life for the other. The father is the disciplinarian, and is very strict. Relationships between young and old are orderly and formed. The father is the respected and unquestioned head of the family. During the lifetime of the father, the son must submit to his father's desire and advice.
>
> Respect for elders. Relationships among members of the family are always vertical rather than horizontal. Elders are superiors in the home and should be revered and honored, both in word and deed. Because of a Korean cultural pattern of extended families, the grandparents are most respected. Every home in Korea, no matter how poor, allots the best room in the house and serves the finest delicacies to the honored grandparents. The manner in which elderly people are sometimes treated in the United States is considered extremely barbarous to Koreans.
>
> Discretion between husband and wife. Men still feel superior to women and girls. Traditionally, women are faithful, cooperative, quiet, and unquestioningly dutiful. The wife's place is at home and she is expected to fit into her husband's family or perish. The impact of Christianity and modernization has greatly changed the situation of Korean women. Women are more verbal and more involved in the care of children, as well as in household management. A working mother in an American-Korean home, with her independence, becomes more assertive within the family.
>
> Justice between ruler and subject. Koreans have great respect for learning and scholastic achievement and education is taken very seriously by nearly every Korean. Therefore, teachers are held in high esteem. It is shocking to the Korean parents and their children when teachers strike or when children contradict their teachers. It is rude to call a person by name without due discretion. An honorary title has to follow the name of an older or more prominent person. The Korean language is devoid of an acceptable title equivalent to "Mr." There the most widely used Korean term is sunsaeng nim (teacher) for one's superior.

> Trust between friends. To be ready to help, guide, and counsel a friend, is a very strong principle for the Koreans. Korean children are family oriented. This concept is maintained in America by all generations. Old friends of parents are called "uncle" and "aunt," furthering the concept of the extended family. Peers do not mean as much to Korean children as they do to American children. In the first immigrant group intermarriage was taboo. The new immigrant group has continued to live fairly close to traditional ways (14, pp. 3-6).

Cross-Cultural Differences Between Americans and Koreans in Nonverbal Behaviors

Sue (57, p. 35; 100) emphasized that the stress and family bonds of the Asian culture should be continuous so that the individual's self-esteem and future are tied to the family. In the western culture where the emphasis is on greater freedom and independence, as the Asian individual is socialized into the western culture, he begins to lose the affective bonds that define his culture. Western culture with its emphasis on rugged individualism pushes the individual to find his or her own roots away from the intimate bonds first forged in the family. Therefore, the individual person is forced to find meaning by self-exploration and by going on an existential search or by seeking material goals or social, religious and political causes in an attempt to satisfy the affective needs. Sue understands that these affective needs are difficult to satisfy since the stress on individualism fosters a great deal of competition. Asian culture, on the other hand, emphasizes kinship from birth to death so that affective needs tend to be fulfilled at the price of conformity to family and elders (57, p. 35).

Chu (14, p. 7) asserts that an understanding of the cultural differences in non-verbal behavior could be one of the most important areas in which to point out the differences of non-linguistic forms of the communication process between Americans and Koreans. Cross-cultural differences between Americans and Koreans in nonverbal behavior are rooted deeply in their cultural backgrounds. Chu (14, pp. 9-13) explains the differences in the following topics: expression of thoughts; interpersonal relationships; manners and courtesy; and privacy, gifts, and gestures.

> Expression of thoughts. The American way of thinking and showing facial expression is direct, accurate and candid, while the Korean way can be said to be vague, indirect, non-expressive, and passionless. Americans have an expression, "play it by ear." Americans are excellent organizers with sound public spirit. Americans are also a people who have great respect for public opinion. This American willingness to comply with public opinion may be responsible for the origin of the American expression, "play it by ear." In contrast with the American expression, Koreans have an expression, nunchiro haera, meaning that one should play it by eye. Nunchi, literally eye-measure, is an inevitable by-product of rigidly stratified class society where force rather than reason, class status rather than individual ability, political power rather than hard work have been used as methods of accumulating wealth by social elites. In such a society commoners were under constant pressure to please their superiors by playing up to their changing disposition (54, pp. 16-17).
>
> In fact, the child in Korean society is seldom taught to confront adults with logic and reason. Even in school the Korean child is not prepared to form sound judgments from available data through reasoning. Korean children are good at memorization their excellence in memory work

is often at the expense of development of the ability to reason, to solve problems and to think creatively and independently (54, p. 17).

Love and hate are emotions subtly shown by expressions on the face instead of being stated. In Korea, one does not praise another's generosity, kindness, hospitality, but one appreciates the others' goodness from inner heart (20, p. 9).

Interpersonal relationships. In family relationships, there is little concept of equality among Koreans. Relationships tend to be almost entirely vertical rather than horizontal. Every individual is relatively higher or lower. All members in a family are in a vertical relationship: older brother to younger brother, and older sister to younger sister.

Gaps between generations result from changing these patterns and this traditional family system. Even in the family circle the elders and the young have no opportunity to be associated. Nearly always, social relations are between the same age groups and the same sex. So generation by generation and sex by sex, they build isolated societies which cannot communicate thoughts to the others. But in America, each individual personality is recognized without strict age or sex classifications.

Koreans have no term for "brother." One must say whether the brother is older or younger. Grandfather and grandmother are the most respected family members. As grandparents older, they gain respect.

The traditional position of the male is predominant. The husband is the respected and unquestioned head of the family, and he rules with almost absolute power if he so desires. He has full responsibility to feed the family, to find work for the members, to approve all decisions, marriages, and the future life of the younger members of the family. Some of these traditional relationships have changed in the immigrant families. Roles change and as women become more independent and assertive within the family, especially in the home where the wife is employed outside the home.

Manners and courtesy. When the teacher speaks to the American child, he would expect the child to look straight into the teacher's eyes and listen. But to the Korean child, the child's eyes and head are held down or to the side, a cultural trait of showing respect for one's teacher.

In Korea, someone else always fills one's glass to a friend, holding it with both hands. He takes the glass, you pour wine into his glass, using your right hand and with your left hand lightly supporting your right arm. Not to do so is an insult. The Korean child is most likely to do this in the same manner when he or she gives something to the teacher.

In eating, Koreans chew and suck audibly, an indication that they are enjoying the food. But in America, it is considered impolite for a person to make noises while eating or drinking. In Korea, even during the meal, belching, coughing, or hiccuping are acceptable. Koreans believe it is impolite to blow their noses but in America, it is acceptable to do so.

Privacy, gifts and gestures. Privacy is extremely important in the American culture, but the word privacy is not included in the Korean. Ignoring privacy, a Korean's first questions to strangers are: "How old are you?"; "What is your income?"; "How much did you pay for your coat?"; "Why don't you get married?"

In America, gifts are usually small and simple--a true gesture rather than a gift. In the Korean culture, the gift is rather expensive. Koreans open their gifts in private while in the United States the gifts are usually opened in the presence of the donors. Korean thank-you letters are general and do not mention the nature of the gift, but in America it is considered polite for one to specify the nature of the gift. Koreans are indirect and Americans are direct.

Gestures are different in each of the countries. In America, "thumbs up" indicates "okay" or consent and "thumbs down" indicates disagreement or "no" whereas in Korea, "thumbs up" means "the best," "number one," or "boss."

Americans put a sympathetic hand on a person's shoulder or an arm around him to demonstrate warmth of feeling. But in the Korean culture, younger persons are socially prohibited from putting their hands on elder's shoulders or from tapping the shoulders of elders, although these restrictions do not apply to elders tapping the shoulders of people younger than they. To put one's hands in his pockets while talking with others, especially with elders, is avoided in the Korean culture.

In summary, through this brief discussion of cultural differences between Americans and Koreans in nonverbal behavior, it is clear that each culture has its own traditions.

Assimilation of the Korean-American Immigrant

According to Gordon (31, p. 71), the two main types of assimilation are acculturation and social assimilation. Although he lists seven types of assimilation, he selects acculturation and social assimilation as the primary types on the assumption that when these types are achieved, all other types of assimilation will follow (31, p. 75).

In many instances, the terms "assimilation" and "acculturation" have been used interchangeably; at other times their meanings have conflicted or overlapped. It is generally understood that sociologists are more likely to describe the process and results of ethnic "meeting" with the term "assimilation," whereas cultural anthropologists describe it with the term "acculturation" (35, p. 26).

Three American assimilation models.--Traditionally, the life condition of ethnic minority groups in the United States was influenced and even determined by their relations with the dominant group (WASP = White, Anglo-Saxon Protestant). Gordon (31) suggests three central ideological models that defined the process of assimilation in America as Anglo-conformity, the melting pot model, and cultural pluralism.

As Gordon (31, p. 86) points out, the majority of the dominant cultural group was Anglo-Saxon in orientation. This view of Americanism as Anglo-conformity was held not only by those who came from WASP backgrounds but also by non-Anglo-Saxon immigrants.

Implicit in the Anglo-conformity model is the expectation that white ethnic immigrants will structurally and maritally assimilate into the host society. As for non-white, although they will assimilate culturally, it is unclear whether or not they will assimilate structurally (31, p. 110).

Israel Zanwill (113, p. 37) states in his book, Melting Pot, "America is God's crucible, the great Melting Pot where all races of Europe are melting and reforming!" According to this view, all ethnic differences of the various groups in this country were to be "melted" into a single "pot" producing a synthesis of cultures.

In the middle of the 1940's, Ruby J. Kennedy (31, p. 123) suggested that the basic three major religious groups; Protestants, Catholics, and Jews made a "triple melting pot" based on religious divisions, rather than a "single melting pot." Then gradually, the traditional single melting pot idea was abandoned and a new concept, which we term the "triple melting pot theory of American assimilation," took its place. The entire process may be called a "multiple melting pot" (31, p. 131).

In the last decades, there has been a renewed interest in the concept and nature of assimilation. In 1957 Moynihan and Glazer (71) concluded that the melting pot theory could no longer be supported because ethnic groups were experiencing cultural identity and ethnic awareness.

"Pluralism" was developed from the idea called "multiple melting pot" in the contemporary American scene. Baroni (1) in his "Ethnicity and Public Policy" and Schrag (85) in his "The Decline of the WASP" also have made strong cases for the probability of a revival of ethnicity and ethnic awareness. They both envision the development of a "new cultural pluralism" in today's American society.

The recent re-emergence of strong ethnic loyalties in a number of ethnic groups in the United States, and Congressional passage of the 1973 Ethnic Heritage Studies Bill both increase the opportunities for ethnic groups to preserve their ethnic and cultural awareness and values. The following excerpt from "The Multicultural Statement: No One Model America" (United States Commission on Multicultural Education, 1972) addresses the issues of cultural pluralism and multicultural education.

> Cultural pluralism rejects both assimilation and separation as ultimate goals. The positive elements of a culturally pluralistic society will be realized only if there is a healthy interaction among the diverse groups which comprise the nation's citizenry. Such interaction enables all to share in the richness of America's multicultural heritage. Such interaction provides a means for coping with intercultural tensions that are natural and cannot be avoided in a growing, dynamic society. To accept cultural pluralism is to

> recognize that no group lives in a vacuum--that each group exists as part of an interrelated whole.

Cultural pluralism is based on the belief in equality of opportunity for all people, respect for human dignity, and the conviction that no single pattern of living is good for everyone (11, p. 22). Gordon (31, p. 234) contends that the various ethnic groups in America, except the groups closely associated with academic circles, tend to remain within their own ethnic environment and social class for most of their intimate or primary group relationships. Interaction with other ethnic groups on intimate and personal terms was infrequent and found to be primarily related to impersonal secondary group relationships (35, p. 30).

Acculturation of Korean immigrants.--Korean immigrants who are limited in communicating in English and in social and cultural skills tend to confine themselves to their traditional culture by cutting off ties from the dominant culture. Thus, they receive little information on issues such as economic, political, social and educational changes and cultural affairs of the American society. They tend to reaffirm their old tradition and flee from the feelings of cultural threat by clinging to the culturally safe, similar group (42, pp. 33-34).

The Korean immigrants become Americanized both culturally and socially but to a more limited degree in the social dimension. Since Americanization does not replace any significant aspect of the Korean traditional culture and society, Korean immigrants are likely to keep some traditions. They are modifying their culture as the result of contact with the culture of one or more other societies (45, p. 90).

For Korean immigrants, cultural assimilation is a necessity but it often does not lead to structural assimilation. For instance, a Korean immigrant medical doctor may become highly acculturated into the American way of life because he has good English, has been converted to Protestantism, and has a high professional status. But he cannot be a full-fledged member of the WASP majority because he is a "non-white." His acculturation is limited. This case shows the culture-only type of assimilation (11, p. 24).

The degree of cultural and structural assimilation will be determined entirely by social-cultural, economic and other factors. Yu (110, p. 175) found the correlates of cultural assimilation of Korean immigrants in the United States. The relationship of this assimilation to personal factors, such as English proficiency and length of residence, was partially supported. English proficiency was the strongest predictor in this study. The more assimilated individual tends to be the person who has a relatively prestigious occupation and whose educational level in Korea was high.

The Korean immigrant situation represents a typical case of marginality in the United States, in which immigrants take a positive frame of reference to the norms of the dominant group (WASP) from which they are excluded. At times they are excluded from social assimilation, in principle (45, p. 75).

Problems in Adjustment to a New Culture by the Korean-American Immigrant

Hurh and his associates (44, p. 49) described the differential patterns of cultural and social adjustment among the Korean residents in the Chicago area. They assumed that whatever the respondents reported as problem areas would affect their adjustment in their adopted society. The residents were asked, "what is the most important problem or difficulty you are experiencing in the course of your immigrant life?" Fifty-nine respondents (20 percent) either refused to answer the question or said they did not have any problem.

> The vast majority of the respondents (79 percent) experienced at least one problem which they considered important. The most frequently cited problem was language.
>
> The problem of a busy routine which characterizes the urban life in industrialized society was expressed by 13 percent of the residents. Some Korean-Americans had two jobs or they were going to school while working full time. This busy routine put stress on their family and personal lives and often led to despair due to mental and physical exhaustion.
>
> Slightly more than 12 percent of the respondents identified their concerns for their children's welfare and future as an important problem. Specific concerns expressed by them included children's general and learning experiences at school, their adaptation to the American way of life, their experience of racial discrimination, generation gap between parents and children in the future, and parent's inability to guide their children properly because of their lack of understanding of the American way of life.

> One finding expressed by the small proportion of them (6.2 percent) cited the problem of inadequate income as the most important problem (44, pp. 48-50).

The responses above indicate that the most frequently cited problem is language. Unlike the Filipino immigrant and other Asian immigrants who have had Anglo-American colonial experiences, the Korean immigrant has never been accustomed to speaking English in Korea. Even a Korean college graduate is frequently not competent in engaging in simple conversation. Lacking prior experience in speaking English, the Korean-American immigrant has language problems (44, p. 49).

According to the July, 1975, language survey (16) 95 percent of the Korean-American respondents claim the Korean language as their mother tongue. Korean-Americans have a strong tendency to prefer extensive, or even exclusive, use of the Korean language when speaking to other Koreans. One major reason that most Koreans prefer to continue to use the Korean language with other Koreans is that their language can express vertical hierarchical social relationships. It is important to most Korean immigrants to maintain these role relationships, particularly within the structure of the family. However, as Korean immigrants become more acculturated in America, they begin to perceive reality according to more individualistic values (12, p. 150).

Korean Family in the United States

Data by Yu (112) show that in 1979, 73.6 percent of the families in Los Angeles had at least one child in their family and 6.9 percent had at least one child and one grandparent. The statistics indicate that the education of children and maintenance of the Korean language should be matters of great concern for most Korean immigrant families. In a survey (77), about 24 percent of the Korean immigrant families responded that the most important reason for immigration to the United States was to give their children better educational opportunities.

Do parents think that they are achieving this educational goal? In general, parents seem to be satisfied with the academic and social learning of their children at school (53). However, there is a growing concern that the children are rapidly losing or failing to learn the Korean language and cultural traits that their parents want them to keep. The children are beginning to develop a very different value system which is hardly acceptable to the parents (56, p. 10). To understand the nature of the concern more clearly, studies of Korean-American children and Korean-American parents follow in this review of literature.

Studies of Korean-American children.--The three major Korean newspapers which have a wide readership in the Korean-American community have frequently reported educational problems facing the Korean immigrant child and his parents (73). Kim and his associates (53) note that most of these problems seem to originate from conflicts between the culture of the American school and that of the immigrant child, and from the child's inability to use English as a medium of communication with school personnel and his peers.

The problems with Korean-American children seem to come from two major sources: language communication problems and value conflicts between parents and children. Children's problems with language is that of communicating in Korean and in English. Children tend to speak English better than their parents and the English of many parents is corrected by their children. Parents have observed that children are able to speak fluent English after living in the United States for three years or more (66, p. 8).

Children's improvement of communication in English creates the problem that they do not retain the Korean language or are unable to speak the Korean language. Most parents speak the Korean language at home and also encourage their children to speak it in order to maintain the ability to speak the Korean language. Therefore, in many instances, the communication between parents and children is bilingual; parents speak Korean and children speak English (66, p. 8).

Another problem is value conflict between parents and their children. Korean parents try to teach Korean values at home but children also learn American values because of their association with American children at school and in the community. Korean children are strongly influenced by their American teachers (66, p. 8). Korean children, similar to other oriental children in the United States, grow up in two worlds. The differences between two cultures, represented by the Korean home and by the American school and community, creates a conflict of values and loyalties (91, p. 533).

Intimate contact with children at home seems to be a problem for parents. It is a Korean tradition that children are expected to keep their distance from adults. Since viewing television is a main recreational activity for Korean parents and children, it is difficult to avoid contact with the children unless they have their own room for television and play. Furthermore, most Korean children suffer from lack of opportunities for social interaction with other children, and thus home becomes the only place to spend their leisure time (66, p. 9).

Kim (53, p. 48) reported that most of the children in his study did not attribute any of their school problems to their Korean ethnicity, but 36 percent did in fact feel that they had problems in school because they were Korean.

Song (92) has reported some of the educational problems of Korean children in the United States. According to Song, the problems Korean-American children experience derive mainly from cultural and conceptual differences in language, customs and ways of solving problems. Song's study reinforces the belief that sudden environmental change may cause tremendous psychological stress that sometimes results in severe alienation and hostility. Yoshioka (44) found that various factors--physical differences, the language barrier, cultural differences, and possible discriminatory treatment--make it difficult for Korean-Americans in the classroom, in which a positive self-concept and self-expression are so vital (109, pp. 19-22).

The following is a student profile prepared by the Emergency School Aid Act (1974, 1975) bilingual staff of Korean-American students in the San Francisco School system. According to their ethnographic survey on Korean-American school children,

> he or she comes from a family of three children which arrived via staggered migration. He lives in a neighborhood with no or very few other Korean children. Korean is the language spoken at home. Only the father knows English. He prefers life in Korea to his present situation and would like to return immediately. At home he watches television and studies. He considers school in America to be too easy. Math is the favorite subject because it requires little English ability. He thinks there is not enough singing in American schools and that there is too much fighting. Learning English is difficult for him. The newcomer's reading and writing in his native language begins to deteriorate due to lack of instruction. Parents almost unanimously want their children to continue study in the Korean language and culture (36, pp. 14-16; 53, p. 42).

Among Korean-Americans, the transitional model of bilingualism appears generally acceptable. Most Korean-American parents have high expectations of academic success for their children and would thus tend to support a transitional bilingual program if it offers the promise of improved school performance for their children. Conversely, there does not seem to be much pressure from Korean-American parents for maintenance bilingual programs in the schools. Most of the parents feel that such a program should be handled within their ethnic community. Thus, the choice of a transitional methodology for school bilingual programs for Korean-American children would not generally appear to cause any opposition within the Korean community (53, p. 10).

The overriding educational need of Korean-American children is an effective bilingual program which promotes rapid acquisition of English while simultaneously maintaining the home language (52, p. 74).

Studies of Korean-American parents.--Korean-American parents impose on their children certain ideas and values that widen the gap between them as well as between themselves and the American society. These conflicts are evident in their style of communication and in their lack of social skills that the majority society considers important. They thus become culturally and socially disadvantaged and alienated (57, pp. 34-35).

Korean-American parents strongly desire and expect their children to show certain traditional Korean values and behavior traits at school: obedience, respectful deference to adults, and a generally passive stance toward the learning experience. In practice, this may mean that the child does not receive sufficient attention in the American classroom where children are expected to ask questions, speak out, and generally initiate much more communication with the teacher. This may lead to further problems between parent and child, since the parent has very high expectations for his child's academic achievement. More conflicts may arise later because the parents have a narrow range of career expectations for their children. Almost all parents expect their children to prepare for a professional career as a physician, lawyer, or engineer. A child who becomes acculturated to the American ideal of self-determination in career choice may have a head-on conflict with the wishes of his parents (52, p. 73).

The 1978-1979 study by Kim and his associates (52, pp. 78-79) indicates that the parents in the study are concerned about and involved with, their children's school experience. Some areas of difficulty are identified. The parents feel that they are underemployed or underpaid and, more generally, that they encounter some difficulties in gaining success and acceptance in America because of their Korean ethnicity. This feeling tends to intensify the parents' feeling that it is very important for their children to learn English and to adapt to the American majority culture so that their children may be assured of the success and acceptance that has been difficult for the parents to attain.

This parental pressure may have serious consequences because the parents also strongly want their children to retain many Korean cultural traits, including extensive use of the Korean language for intra-ethnic communication. In many cases, the parents are not consciously aware of this incipient conflict, thus exacerbating it when it does occur (52, p. 79).

Overall, the Korean-American parents in the Kim study had positive views about the educational situation of their children. They see the American schools as generally, though not overwhelmingly, superior to Korean schools. In most cases parents are satisfied with their children's academic and social progress and they feel that their children's grades usually reflect their true level of achievement (53, p. 41).

Kim (53, p. 42) reports in his study that parents were asked to tell which of the selected Korean cultural traits they would like to see their children maintain or discard, and which of the selected American cultural traits they would like to see them adopt or avoid. The parents had a strong preference for continued, extensive use of the Korean language. This finding supports the informal observations in Korean-American communities. Some of the parents (18.4 percent) also stated they wanted their children to speak only English, which would seem to be a contradiction since 99 percent favored their children continuing to speak Korean extensively. This group of parents may have been making an unconscious distinction between language use in ethnic contexts and in contacts with the majority culture. Since about 80 percent of the parents were consistent on these two items the consensus seems to be that, ideally, the children should become bilingual, retaining Korean for use with ethnic persons and mastering English for interaction with the majority culture (53, p. 43)

The parents were strongly in favor of their children adopting increased self-reliance, assertiveness, openness, and individuality. The parents may perceive these qualities as positive assets in dealing with life in America, or it may indicate that they have become sufficiently acculturated to perceive positive semantic loadings on these cultural traits. At the same time, most of the parents favored having their children maintain the Korean cultural traits. The two Korean cultural traits that over half of the parents did not want their children to retain were "maintaining face" and "extended family orientation," while a third of the parents favored discarding "self-sacrifice" (53, pp. 43-44).

The parents' bicultural expectations are shown in their responses to various attitudinal items. For example, 93.9

percent of the fathers and 96.9 percent of the mothers favored teaching children about their Korean cultural heritage for the benefit of the children's self-identity. In addition, 90.9 percent of the fathers and 54.6 percent of the mothers believed that the public schools should help their children become more American. Operationally, this situation could either create cultural conflict or be an effective base for biculturality. The child could have a contradictory set of expectations, one from the home and one from the school. Or, with the help of the school and the parents, the child might develop an integrated set of values that would allow him to function effectively in both cultures (53, p. 44).

While 90.7 percent of the fathers and 93.8 percent of the mothers felt that it was advantageous for a child to be bilingual and bicultural, they were not clear on how this should be achieved. Of the group, 91.8 percent of the fathers and 87.6 percent of the mothers agreed that the Korean cultural heritage should be taught mainly at home, but 73.1 percent of the fathers and 74.7 percent of the mothers also agreed that a bilingual program at the school was a good place for this cultural learning to take place. This appears to be an area in which the schools and the parents need to discuss and to agree on what is to be taught where (53, p. 44).

A search for Korean-American identity.--Americanism (assimilation) and Koreanism (ethnic identity) should be understood as a syncretic process (syncretism). The syncretic process is not the same as the "melting" of a distinctive culture into the dominant culture. Syncretism refers to the development of a new and unique culture, private or social, and a new personal identity by interweaving different cultural elements together (11, p. 37).

Ha Tai Kim (64), in his address on the Korean ethnic identity, states,

> Some insist that all we Koreans should try to stay Korean. Others insist that all we Koreans should try to become American. However, we should become neither American nor Korean. I think we should try to have the Korean-American identity (64, p. 15).

Korean-American identity is more cultural than racial. The second- or third-generation Korean can intermarry with another race and become syncretized. Even in intermarriage, they should preserve the Korean-American identity. When Koreans say that identity is "cultural," they emphasize the value-view or "consciousness" rather than skin color. Therefore, Korean-American identity depends upon the issue of "image." The main task for Korean-Americans is to decide what image to live by and what image needs to be built (11, p. 38).

At present there are no role models for developing a healthy Korean-American identity for both Korean-American parents and children. The Korean-American community will have to develop a system of choices and compromises for a sound "image" between the two cultures. In turn, this system of choice and compromise may have direct consequences for the well-being of the individual (100, p. 140). It also may have an important impact on the relationship of parent and child, both in terms of intergenerational conflict and reduced parenting effectiveness, because of the difficulties of parents in clarifying cultural choices and compromises (52, pp. 73-74).

Kim (52, p. 83) found that there is a strong foundation upon which Korean Americans could develop a dynamic biculturality. Parents have much implicit cultural ambivalence, but also a strong awareness of the importance of cultural influences on their parenting role and an intense desire to help their children to a successful future in America.

Independent Variables

A basic assumption underlying Gordon's work (29) was that the behavior of parents and other family members influences child learning. Evidence supporting this position is widespread, including longitudinal surveys of educational studies within the United States. In particular, the set of family factors which are demographic, including such variables as family organization, family income, ethnic background, quality of housing and social class membership have been found to be associated with the intellectual behavior and personality development of children.

A rationale for each independent variable chosen for analysis in this study is presented. The selection of variables is based on a review of the literature.

Sex of Child

The 1982 study by Daniels (17, p. 125) indicates that each of the ethnic profiles for German, Greek, Italian, and Turkish parents share a common view of children. Sons are preferred over daughters. Expectation for the behavior of daughters follows rigid sex-role divisions. Parents of each ethnic group come from cultures with great concern that sons behave only in socially prescribed male roles and that daughters behave only in socially prescribed female roles.

The study by Strom and his associates (93; 98, pp. 10-11; 127) indicates that extensive investigation concerning family interaction within each ethnic group revealed a common tradition of stereotypic sex role expectations. Sons were preferred over daughters, trained to assume supremacy in the family and given priority in educational opportunity. Conversely, daughters were trained for a subservient role with success defined in terms of fulfilling domestic tasks.

Strom and Hill (97, pp. 18-19) reported that parents of preschoolers on the Hopi and Navajo reservations were administered the Parent As A Teacher Inventory (PAAT) to assess childrearing expectations. The seventy-four parents of sons expressed a greater desire to suppress creative behavior than did the sixty-six parents of daughters. Parents of sons also expressed a higher need for control. The parents of daughters indicated fewer instances of frustration than parents of sons. The sex of child is included as a potential source of variability in the model.

Sex of Parent

Daniels (17, pp. 125-126), in her study, states that each ethnic group comes from a historically patriarchal family system with traditionally rigid division of labor within the family following sex lines. Some groups, such as Greeks, are reported to be less conscious of this rigid division within the privacy of the home. This more relaxed attitude might be reflected in PAAT mean scores. Similarly, homeland Turks are seen as having the most rigid adherence to a sex-role division between mother and father, yet immigration is suggested as a factor in relaxation of rigid sex-role behavior and attitudes.

The 1975 study by Johnson (48, pp. 46-47) presenting PAAT mean scores as a function of sex indicated that mothers' mean scores are slightly higher than those of fathers on four of the five subscales and approached significance ($p < .06$) on PAAT totals. Fathers' mean scores on the Creativity subscale were slightly higher than those obtained by mothers. However, a significant difference was evidenced only on the Play subscale where mothers obtained higher mean scores ($p < .05$). Johnson found that the single significant source of variance between mothers' and fathers' responses is on the Play subscale. Nearly half of the fathers (43 percent) indicated that they imitated their child's speech when talking with the child whereas a majority of mothers (90 percent) did not feel that they used child-like speech.

Elmquist (20, pp. 32-35) reports that women in effect are better in supporting creativity. Mothers seem more ready to allow child control. Women better understand the child's need of play with parents, how to choose toys, and the role of play in language development. In the teaching-learning area mothers perform significantly better ($p < .006$) than men. Only in the ability to tolerate frustration do men perform as well as women.

Strom and Hill (97, pp. 19-20) studied the effect of parent's sex on PAAT responses. Particularly significant differences are noted between the responses of fathers and mothers on the creativity and control subsets as well as the total scores. Mothers were significantly more willing to encourage creative behavior than fathers. Mothers also indicated less need to exercise control than fathers. Recall that mothers are at home, interacting with the children on a continuing basis, while fathers are absent from home for days or weeks at a time. Sex of parent, therefore, is another potential source of variability in the model.

Family Size

Family size and child benefits have become the subject of controversy in recent years. Whereas in the past large families were considered an economic asset and a factor in enhanced community status, the trend now is to smaller families and families without children (20, p. 36).

According to Sowell (93, p. 7), fertility tends to be greatest when people are poorest: "The rich get richer, and the poor have children." In general, those ethnic groups with the lowest incomes--blacks, Puerto Ricans, American Indians, and Mexican-Americans--have the highest fertility rates, while Jews and Orientals have too few children to reproduce themselves.

Johnson (48, pp. 53-56) obtained data from an analysis of variance on PAAT subscale and total mean scores as a function of family size and number of children residing at home. Significance at the .05 level was indicated on the Control subscale. On this dimension, parents who had four children obtained the lowest or least desirable mean score while parents with five or more children also received an appreciably lower mean score than did parents within the two groups who had smaller families. Examination of the data relevant to the influence of family size on parent performance on the PAAT inventory indicated that the only area of significance was with respect to the Control subscale. The family size is another potential source of variability in the model.

Ages of Parent

On the child training in relation to the age of the mother, Sears and others in their 1957 study (87, pp. 436-437) found that the younger mothers did in fact tend to be somewhat more severe in their treatment of young children. Their findings suggest that younger mothers appeared to be more irritable, in that they were quick to punish, more likely to quarrel with their husbands, and somewhat more likely to express an underlying feeling of hostility toward their children. The age of the mother at the time the child was born seems to have had little bearing on her warmth, either in infancy or later, if the child was her first one. However, for later children, older mothers were somewhat warmer than younger ones ($p < .05$). This held true regardless of social class, sex of child, or the size of the age gap between this child and the next-older one (87, p. 58).

Education of Parent

It is known that some mothers and fathers use their level of education as the major criterion for judging themselves as parents. According to this interpretation, higher education of any kind allows a person to perceive himself as a more important and influential person and thus a better parent (20, p. 28).

Education is an obvious influence on income. For every ethnic group, finishing college means an income above the national average. The amount of education varies greatly from one ethnic group to another and variations in educational quality add to these differences. Those groups with the highest level of education--Jews and Orientals--also tend to be educated in higher quality institutions and are in the more demanding and higher paid fields, such as the natural sciences, medicine, and law (93, pp. 6-7).

Johnson (48, pp. 48-49) summarizes the analysis of variance of parent PAAT mean scores as a function of education. An examination of the performance of parents of different educational levels would seem to indicate that parents vary significantly as a function of educational level on two of the five PAAT subscales, Frustration and Control. The level of significance on the Frustration subscale is $p < .05$ with the most desirable mean score (29.48) obtained by parents of the lowest educational level, parents who have less than a ninth-grade education. The situation is reversed on the Control subscale where this same group of respondents obtained a significantly lower and less desirable mean score (23.05) than parents with more education at all levels. This did not represent a contradiction in that parents who maintain more control and exercise more parental authority are less likely to experience frustration in interaction with their preschool child.

Elmquist (20, pp. 28-32) reports that parents with a college degree perform significantly better ($p < .01$) on the support for creativity than did parents whose education extended beyond the baccalaureate degree. The specific expectations within the creativity subset which account for differences include allowing the child to exercise his fantasy, encouraging questioning, willingness to answer all the child's questions, and letting the child solve problems in his own way.

Strom and Hill (97, p. 20) show the effect of the educational level of the parent in their study. Educated parents made more desirable responses on every subset. They were more willing to encourage creative behavior, indicated less need for control, and considered play more important as a medium for teaching and learning. They had increased confidence in their ability to be a teacher interacting with children.

Income

Higher income occupations typically require either long periods of education or long years of experience, or both, so it is not surprising that older ethnic groups earn more than younger ethnic groups (93, p. 6).

Ryu (55, pp. 223-224) found that the high level of education among Korean-Americans has not paid off in high incomes. This imbalance appears prevalent among Asian groups, with the notable exception of the Japanese-Americans. The median years of school completed and the proportion of college graduates are, however, higher for Koreans than for other Asian groups. The imbalance may affect a greater number of Korean-Americans than of other Asian groups. The question of whether this imbalance will persist and, if it does, how it will affect the high educational aspirations of Koreans, remains a topic for research.

The inclusion of income as a variable for analysis is supported by the related literature on the PAAT. Johnson (40, pp. 41-42; 96, p. 11) in her study shows the way in which parent mean scores on the PAAT vary as a function of family income level. The only significant level of variance can be noted in the Control subscale ($p < .001$). Parents within the poverty income level group exhibited significantly more need for control of their child's behavior (Mean Score = 20.70) than did parents of either the subsistence (Mean Score = 26.15) or the intermediate income level (Mean Score = 25.10). Higher mean scores obtained by parents of the subsistence and intermediate income levels were indicative of feelings of parents that their child should be given a greater amount of freedom and autonomy in his behavior, while lower mean scores represented parent feelings that more adult control is desirable.

Income is not meant as an index of pure socioeconomic status but the selection of income level as an independent variable is supported because Korean-Americans constitute the lowest stratum of society, and because education prior to immigration has little bearing on the current wage and occupations of Korean-Americans. As a variable, income seems to be less influenced by random errors of interpretation. Education and occupation alone or in combination are insufficient because of the social stratification. Therefore, income seems to be the most sensitive indicator among Korean-Americans in this study (17, pp. 126-128; 98, pp. 11-12).

Language

Sowell (93, p. 3), in his recent book Ethnic America, states,

> The peopling of America is one of the great dramas in all of human history. Over the years, a massive stream of humanity--45 million people--crossed every ocean and continent to reach the United States. They came speaking "every language" and representing every nationality, race, and religion.

Strom (75; 98, p. 10) states that aside from the country of origin, the aspect most indicative of a cultural or ethnic group is shared language.

Language use and the level of English proficiency level are extremely important variables which affect all aspects of the adjustment and occupational and economic success of Korean immigrants in the United States (52, p. 67).

Hurh and his associates (44, p. 25) report that among the three categories of English usage--speaking, reading and writing--the respondents seemed to be limited in the ability to speak. Ryu's 1977 study (82, p. 8) indicates the results of the English proficiency test. It shows that the mean score was 5.36 out of a possible 10 points. The distribution of scores reveals that 37 percent had a poor level of English proficiency, 43 percent had a fair level of English proficiency and 20 percent had a relatively good level of English proficiency between males and females. As for the language spoken in the home, only 4.6 percent of persons said they used English at home. The Korean language was used by 68.8 percent of the respondents at home and 19.3 percent of the respondents indicated they used both languages. More females than males used the Korean language only at home and more males than females used both languages in their homes.

As the young generation of Koreans grow in this society, as Korean parents become more proficient in English, and as "the extended family system" and the traditionally "close kinship ties" are gradually weakened, the family's role in language maintenance may be reduced in the future. At the present time the majority of the immigrant families place a high value on traditionally strong family ties and young parents are still responsible for supporting the grandparents. Korean-American parents are anxious to impart this tradition to their children and consider their own language the best means for the task (56, pp. 22-23).

Cultural Aspects

According to Sowell (93, p. 14), each ethnic history is distinctive, and yet ethnic groups were influenced by similar factors of age, location, time of arrival, and the skills and cultures they brought with them to American shores.

The Korean-American today still has a hierarchical relationship in the traditional Korean family. As explained earlier in this chapter, the Confucian scheme of five relationships has had a strong influence on the Korean culture. The Confucian relationships include a son's reverence for the father, a younger person's respect for the elders, a wife's submission to her husband, a subject's loyalty to the ruler, and friends who are trusting and trustworthy. A person is never alone when he acts since every action affects someone else (56, p. 11).

The 1977 study by Ryu (82, p. 9) shows the results of a test on cultural knowledge. The degree of familiarity with the new environment of the Korean-American immigrant was relatively low. Out of the possible 10 points, the mean score was 4.99. Females, in general, were lower than males in American cultural knowledge, with the average scores of 4.34 and 4.37, respectively. More females than males (48.9 percent versus 33.9 percent) scores under 4 points and more males than females (22.6 percent versus 2.2 percent) scored above 8 points.

Kim (53; 56, p. 17) reports that most parents in Los Angeles want their children to maintain the following Korean cultural traits: extensive use of Korean language (99.7 percent), obedience to elders (97.7 percent), respect for authority (84.4 percent), modesty about one's accomplishments (94.5 percent), and politeness or humbleness in social situations (99.0 percent). However, more than half of the same parents do not want their children to maintain such traits as saving face (51.3 percent) and an extended family system with grandparents in the home (58.4 percent).

Accessibility

Strom and Johnson (48, pp. 56-57; 96, p. 12), in their study on assessment for parent education, found the ways in which parent mean scores on the PAAT inventory vary as a function of the time spent with their preschool son. The weekly time figures represent parent reports of the time which they individually spent either reading to or playing with, their child. According to the data, parents who spent more than two hours weekly in these activities performed significantly better on the Creativity and Control subsets and on total mean scores than did parents who spent less than two hours weekly interacting with their child. Mean scores obtained by parents spending over two hours per week with their child were also higher on the Play and Teaching-Learning subsets, although not significantly so. The higher mean score on the Frustration subset of parents who spent less time with their child is apt to be indicative of the possibility that they were less involved in situations producing frustration for them as a result of less contact which they had with their child.

Length of Residence

The 1977 study of Ryu (82, p. 8) indicates that Korean immigration to America is a recent phenomenon. Two-thirds of the sample (72 persons or 66.6 percent) have lived in America for five years or less. The longest Koreans have resided in America was fifty-six years, followed by fifty-one and twenty-two years in America.

Cha (55, p. 192) reports that the longer a person has lived in the United States, the more affinity and appreciation he may feel for American values and culture. This feeling may lead to favoring the adoption of American cultural practice, i.e., the beginning of acculturation. Since developing a close primary relationship is a time-consuming process, the longer a person has lived in the United States, the more likely it is that one will have entered into a variety of social relationships with host culture members.

Korean immigrants have lost their own cultural roots and have not found other roots to replace them. Most of them live their daily lives with hidden feelings of insecurity (88, pp. 6-8). When this insecurity is studied, the degree of psychological adaptation can be analyzed in terms of the relationship between the length of residence and the degree of their life satisfaction or dissatisfaction.

The following model originated with Hurh and his associates in 1974 (45, p. 256).

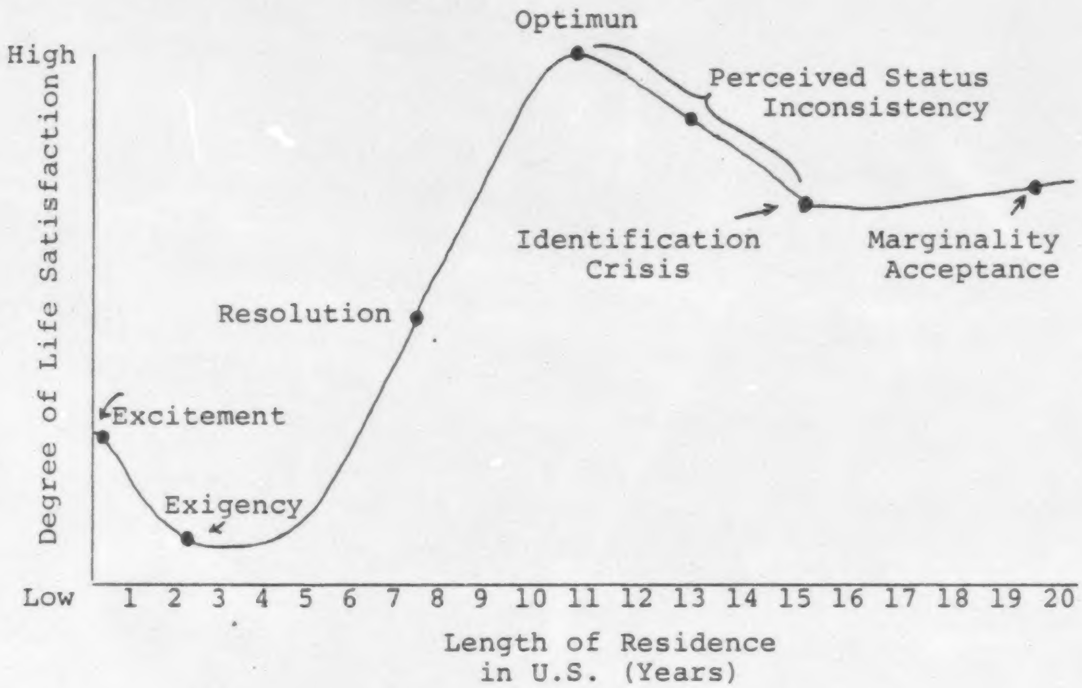

Fig. 1--Length of residence and life satisfaction: a hypothetical model.

The Hurh model is very helpful for understanding the life satisfaction of the Korean-American immigrants. Chang explains six critical stages of life satisfaction.

> The excitement stage refers to the initial period after the immigrant's arrival in the United States. This period is characterized by a set of composite feelings of satisfaction, accomplishment, and relief because he or she has finally "made" it safely to the country in which he has aspired to live.

The second stage, the exigency stage, is characterized by problems of the language barrier, unemployment, social isolation, and cultural shock in general. The length of this exigency stage varies depending on the individual circumstances and personality characteristics.

In the third stage, the resolution stage, cultural assimilation begins and exigencies are redressed. The immigrant is now employed, his English is improving, and his income is stable. Some of his initial disillusionment may still linger on.

In the fourth stage, the inconsistency stage, the Korean-American immigrant has feelings of status inconsistency. The immigrant now compares his condition to that of the white American. The more closely he identifies himself with his WASP peers, the higher his feeling of relative deprivation and social marginality become.

In the fifth stage, the identification crisis, the immigrant begins to discover an immutable barrier--race. It blocks his way toward structural assimilation and he cannot control it.

The last stage, the stage of marginality acceptance, may lead to marginal satisfaction of the immigrant, creates and joins a new ethnic because the Korean-American identity (11, pp. 35-37).

Racial Discrimination

After 1900, American hostility toward Chinese, Japanese and Koreans steadily increased. Hostile groups claimed that the Orientals were evil and dirty, an inferior people who would eventually take over all the jobs from white working-class people because they were working longer hours for lower wages. It was most intense, however, in California, where most of the Orientals lived (13, p. 107).

Native residents of the host country found themselves confronted with strange individuals who appeared to be ignorant, timid, insecure and sometimes desperately oppressive in their struggle to survive. The immigrants of today are likely to experience varying degrees of impatience, annoyance, resistance, rejection, prejudice, discrimination and hostility. Unfortunately, the general population throughout the United States has been unaware of, or insensitive to, this situation (42; 57, p. 30).

Sue (99) reveals the massive discrimination that has historically been directed at Asians in the United States. He reported that in the past Asian immigrants have been denied the ownership of land, assaulted and placed in concentration camps during World War II (13, p. 107; 57, p. 31).

Our American society expects a speedy and miraculous transformation of newcomers into competent citizens in their newly adopted land. However, the American society becomes impatient and frustrated with immigrant helplessness and dependency and with what appears to be slowness in learning and adaptation. Nevertheless, immigrants are urged to adopt the language and customs of the dominant group and customs that include an emphasis on individuality and independence. This creates greater stress and alienation of the Korean-American immigrants (57, pp. 31-32). Racial discrimination is included as a strong potential source of variability in the model.

Childrearing Expectations of Parents

In recent years an increasing amount of research has been done regarding the influence of the parent on the child's development during the early years. Many research studies give particular attention to the first three years of life (27, 78, 105). Although the Educational Policies Commission regards the first five years of life as the period of most rapid physical and mental growth, they emphasize that the first three years are probably even more crucial than the fourth or fifth years (2, pp. 19-31). If the compiled research is to be considered seriously, then the role of the parent becomes a crucial factor in influencing the child's early learning and development.

The emphasis research has placed on early learning necessitates two major departures from traditional education, i.e., changes must occur in the instructor and in the educational site. Generally speaking, the instructor for a child must shift from the traditional teacher to the new teacher--the parent. Further, the site of learning and development shift from the traditional school to the new school--the home. If learning is to be maximized for the young child at home in the family, then it is absolutely essential that parents have the time and skills necessary to provide for the child's total development, the child's physical, intellectual, emotional, and social needs (69, p. 15).

The child is not separate from his family but, rather, the family is a part of him. "In effect, the family is a microcosmic society in which socialization of the individual is primarily taught and experienced" (68, p. 2). "Parents have the earliest, longest, and most intense socialization influence on their children" (49, p. 2). The influence of parents permeates the child's total life, within the home as well as without (3).

For a long time psychologists have recognized that parents' attitudes and behavior, as subject to change and difficult to isolate and define as they are, have wide and varying effects on child behavior and personality (23, 24, 70, 78, 89, 101). Freud (37, 59) felt that an individual's personality is most clearly revealed through understanding his past when emotional experiences tend to be strongest and when learning experiences are most instrumental in shaping character. Erikson (21) holds that the socialization of the child and all later personality development hinge upon his feelings of trust or mistrust acquired through early interaction with his parents.

The early years are recognized as crucial in the development of self-concept (50, 80, 108). The self-concept is learned by the child from the things that happen to him and from the way he is treated by those around him as he grows up. It is generally held that parents, particularly mothers, exert profound and pervasive influence on the child's self-concept (6, 15, 22, 25, 67, 71, 74, 81, 86, 107).

The self-esteem of the child is further seen as a function of high parental self-esteem (28, 41, 74, 86). The concept a parent has of herself as a teacher has been found to have a marked effect on her child's self-concept (33, 83).

Recently, psychologists have come to believe that the role of early family experience is just as critical for cognitive development as they have long believed it to be for personality development (7, 9, 10, 26, 30). Gordon (30) has argued that cognitive development is inseparable from personality development.

The new awareness of the family's role in cognitive development has led to an increased understanding of not only the relationship between the parents' role in a child's subsequent school performance but also to a clarification of the relationship between cognitive development and school achievement. Based upon their research efforts, Hess and Ship (40) have stated that success or failure in school is more closely related to the ways in which mothers use language with children than to emotional relationships, achievement pressure, or even basic intelligence.

Thus far the recognition of the critical role of parents in child development which has prompted multi-dimensional influences of parental childrearing expectations, has been described.

Our modern society has in theory accepted the importance of play in the education and socialization of children who will as adults be successful in coping with the problem of "overchoice" (103, p. 264) in creative and imaginative ways (5, 61, 84). Unfortunately, Bettelheim, Sutton Smith and Elkind (4; 19, p. 193; 102) note that in practice, play is grossly neglected. Both the value and the meaning of play are poorly understood in our hurried society.

What is play and why is it so important to growing children? Over the years, many theories of play have been suggested. Each theory has contained some aspect of truth. Spencer (94) regarded play as a means of reducing "surplus energy." Gross (34) argued that play was a "preparation for life." Montessori (19, p. 193) transformed the theory of Groos into a simple formula that has become a kind of motto for contemporary early childhood education: "play is the child's work."

For children, the home becomes a more adequate environment for learning (39). Valuing childhood does not mean seeing it as a happy innocent period but, rather, as an important period of life to which children are entitled (19, p. 200). As childhood is valued, the relationship between parents and children will be improved (47).

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CHAPTER III

PROCEDURES FOR COLLECTION AND TREATMENT OF DATA

In order to determine priority areas for the childrearing expectations of Korean-American immigrant parents of preschool children in the American culture, this study was designed to determine influential factors within the Korean-American immigrant parents as measured on the five subsets of the _Parent As A Teacher Inventory_ (PAAT).

The needs of Korean-American immigrant parents of preschool children were identified with respect to parental acceptance of creative functioning in their child and desire to encourage or suppress its development, parental frustration tolerance level and loci of this frustration, parental feelings about control, understanding of play and its influence on child development, and parental perceptions of their ability to facilitate the teaching-learning process for their child (3, p. 17).

In addition to considering these areas of need for the total number of subjects, the relationship of the following demographic variables to parental expectations were examined: sex of child, family size, sex of parent, ages of parent, education, income level, language, cultural aspects, accessibility, length of residence, and racial discrimination.

Selection of Subjects

Subjects of this study were Korean immigrants who were parents of preschool children three to five years of age. The final sample of this study was composed of 118 Korean-American immigrant parents, 53 fathers and 65 mothers, living in a metropolitan area in North Texas. The sample was 18 more than the required minimum of 100 subjects. The population from which these subjects were drawn was parents who were members of Protestant churches whose pastors were members of a Korean Pastors' Association. The names of the pastors and their churches are in the Appendix.

The reason for selecting this population was the difficulty of locating Korean immigrant parents of preschoolers by any other method. No Korean kindergartens or preschools had been established in this area and no other Korean-American resources had been located where a list of Korean-American parents could be obtained.

The Korean Pastors' Association agreed to assist in locating subjects. Their letter of approval is in the Appendix.

Instrumentation

Parent As A Teacher Inventory

The *Parent As A Teacher Inventory* (PAAT) was developed in 1972 by Robert D. Strom. Since 1972, PAAT has been the subject of formative research, analysis, and ongoing revision for the purpose of gathering baseline data, clarifying items, establishing internal consistency of items with subsets, improving item-subset correlation coefficients, and translating it into eleven languages (2, p. 111). A copy of the English version of the PAAT is in the Appendix.

PAAT is a composite attitude scale of fifty items in which individual parents describe feelings about various aspects of the parent-child interactive system, their standards for assessing the importance of certain aspects of child behavior, and their value preferences as well as frustrations concerning child behavior. The PAAT is appropriate for assessing the importance of certain aspects of child behavior, and their value preferences as well as frustrations concerning child behavior. The PAAT is appropriate for assessing childrearing expectations for parents of children between three and eight years of age. The results obtained from administration of the PAAT provide a framework for determining specific parental needs to which a parent education curriculum may be directed (9).

Items on the PAAT were derived from an extensive search of the literature regarding parent influence on child development. Inventory items are grouped following agreement by a panel of experts and arranged into subsets related to five areas of parent curriculum (9).

1. Creativity subset: parental acceptance of creative functioning in their child and desire to encourage or suppress its development.

2. Frustration subset: parent childrearing frustration and focus of the frustration.

3. Control subset: parent feelings about control and the extent to which parental control of child behavior is deemed necessary.

4. Play subset: parental understanding of play and its influence on child development.

5. Teaching-learning subset: parental perception of their ability to facilitate the teaching-learning process for their child.

Ten items designed to measure each of the five subsets make a composite PAAT of fifty items. The perspective from which items are written encourages mothers and fathers to analyze their role as a dynamic force in the parent-child interactive system established with their child.

PAAT provides information concerning what individual mothers and fathers expect of their children and how they perceive themselves as teachers. Such information improves diagnosis, guidance, and curriculum planning for parent education. Furthermore, the PAAT reveals differences in childrearing expectations related to ethnic and social class membership. Cultural differences in parental attitudes toward specific parenting and child behaviors have been the focus of research in the United States and abroad (9).

Description of Subsets

PAAT has broad appeal for assessing the self-impressions of parents in their role within the parent-child interactive system and for guiding the development of a parent education curriculum. The prior lack of sensitive instrumentation for these purposes has limited the possibilities for effective intervention with parents. New goals for assessment and curriculum planning are being developed through administration of the PAAT worldwide (9).

PAAT items place special emphasis on assessing parental nurturing of children's creative thinking processes (13, 14, 15) and parent understanding of the influence of play on human development (8, 10, 11, 12).

A detailed description of the five PAAT subsets is in the Appendix.

PAAT Translations

PAAT has been translated into the Spanish, French, Navajo, Hopi, Aboriginal, Arabic, German, Greek, Italian, and

Turkish languages for use with other samples of non-English speaking parents.

Permission was obtained from Robert Strom to use and to translate PAAT into the Korean language and to adapt the Parent Identification Questionnaire (Appendix) for the Korean-American immigrant parents.

The Parent Identification Questionnaire (PIQ) which contains thirty-seven demographic items was designed for this study. PIQ was developed to identify the influential factors of the Korean-American immigrant parents as a function of sex of child, family size, sex of parent, age of parent, education, income level, language, cultural aspects, accessibility to child, length of residence, and racial discrimination.

Before using the Korean translations of PAAT and PIQ, professional validation was obtained as to the accuracy of the translation (Appendix).

Reliability and Validity

PAAT was the basis for two doctoral studies involving black mothers (Greathouse, 1972) and white mothers (Sawicki, 1972) and two cross-cultural peer teaching studies involving fourth-grade children who were teaching kindergarten children (Englebrecht, 1973; Kamin, 1974). The most comprehensive field-testing of the PAAT was initiated in the fall of 1973 through the Research Department of the Tucson Public Schools in the ESEA Title I, Parent and Child Education (PACE)

Project. PACE was a compensatory early childhood education project. At that time PAAT was administered to 124 participating parent and parent-surrogates whose profiles were used by teachers and instructional aides to implement their family training program. The PACE Project included 69 percent Mexican-American respondents, 20 percent American Indians, 6 percent black, 3 percent Anglo, and 2 percent Oriental respondents (9).

During the Tucson field-tests, recommendations were made for revision of items and rearrangement of some items to different subsets to improve clarity and to increase internal reliability. The Tucson 1973 pretest yielded a coefficient alpha of .76 for the total instrument. In the spring of 1974, the posttest overall coefficient alpha was .81. The posttest included eighty-eight of the original 124 subjects (Slaughter, 1974). In the fall of 1974, following revisions of PAAT items and subset changes, the instrument was administered to 142 participants of the 1974-1975 PACE project in the Tucson Public Schools. The alpha coefficient of internal reliability was .80 for Form B of PAAT. In addition, PAAT-B administered to twenty-seven fathers of intact PACE families yielded an alpha coefficient of .81. In her study of thirty intact white families living in Tempe, Arizona, Elmquist (1975) reported an overall reliability of .88 for the PAAT. In another 1975 study, PAAT was administered to 114 parents of preschoolers with an overall reliability of .83. The sample included 52 Anglos, 31 Mexicans, and 31 black American parents (9).

A validation study was completed by Johnson in 1975. The sample consisted of thirty intact Mexican-American families in Phoenix who had a preschool son. Each family was audiotaped and observed at home during play with a Fisher-Price Family Fun Jet. Overall and internal reliability was examined with respect to the total (.76) and subset alpha coefficients. The validity measure, comparison of expressed feelings with observed behaviors for the thirty-eight observable items, indicated 66 percent consonance between feelings and behaviors (6, p. 830 and Appendix).

PAAT Scoring Procedures

PAAT contains fifty items divided into five subsets of ten statements each which represent conceptually-related items (Appendix).

Each item has four possible answers: Strong Yes, Yes, No, and Strong No. The answers are always in the same order. The instructions for administering PAAT instruct the respondents that they will be reading statements on feelings about their children. Parents are assured that the inventory is not a test but rather a means to express their own feelings. They circle one answer per item. If they have no doubt about a statement, they circle Strong Yes or Strong No. If they have a doubt about a statement they circle Yes or No, indicating the direction of their feelings concerning each of the fifty statements. There is no time limit for completion of PAAT (9).

PAAT can be administered to either groups or individual parents, depending upon the context. Respondents usually read the statements after directions are given but in cases where the parental literacy level is low or parents are illiterate, the items are read to them orally or they hear the statements from a tape (9).

For scoring the inventory, a numerical value of 4, 3, 2, or 1 is assigned to each of the fifty responses. The most desired responses, based upon child development research, are valued 4, with diminishing values assigned to other responses on the basis of their distance from the most desirable category (9).

Scoring may begin from left or right. The following two items illustrate this procedure.

	Strong Yes	Yes	No	Strong No
5. Much of my child's learning will take place before he enters school.	4	3	2	1
39. It is difficult for me to stay interested when playing with my child.	4	3	2	1

The most desirable answer for item 5 is Strong Yes while the most desirable response for item 39 is Strong No. Both responses are valued 4. Items marked in other categories are assigned lower values as shown. The PAAT inventory has twenty-seven items with Strong No as the desired response and the remaining twenty-three items are reversed with Strong Yes as the desired response (Appendix, 9).

After values are assigned to each response, subtotals are derived for Creativity, Frustration, Control, Play, and Teaching-Learning, providing a separate score for each subset. The total score is the sum of all five subsets (9).

Interpretation of Subset Mean Scores

Mean scores for any PAAT subset may range from a low mean of 10.00 to a high mean of 40.00. A score of 25.00 is designated as the mean for any subset and serves as a point of differentiation between desirable and undesirable parental attitudes based upon the research in child development (9).

A parent whose mean score is at or above 25.00 on a particular subset is evaluated as expressing undesirable child-bearing attitudes and expectations (9).

Assessing the needs of individual parent groups is possible using this procedure. Intervention in the form of parent education can emerge from the assessment process which encourages parents to (1) change attitudes and expectations in the undesirable range, (2) modify attitudes and expectations in the mid-range, or (3) sustain attitudes and expectations in the desirable range.

Collection of Data

Through the cooperation of the Korean Pastor's Association in a metropolitan area in North Texas, pastors were contacted to schedule the administration of PAAT and PIQ (Appendix). The data were collected in February through March of 1983 on seven Sundays in twelve Korean churches.

The instruments were administered to all subjects. Parents were requested to remain after the Sunday worship service. The criteria for participating in the study were announced to the parents. The criteria were having children ages three through five and being a native of Korea. The parents who met the criteria went to a quiet room while all other parents were excused.

The instructions were read from a script (Appendix) to ensure consistency of instructions to all subjects. Parents selected the English or Korean version of both instruments. The instruments were checked to see that all items had been answered. This procedure was followed until 118 subjects had completed the instruments.

Analysis of Data

A multiple linear regression procedure was used to determine which independent variables would be the best predictors of parent attitudes (PAAT total and subset scores). The independent variables were (1) sex of child; (2) family size; (3) sex of parent; (4) age of parent; (5) educational level of parent; (6) income level; (7) language of parent (numbers 12-16 in Appendix, high 25, low 5); (8) cultural aspects (numbers 17-32 in Appendix, high 16, low 0); (9) length of residence in America; (10) access to child (sum of numbers 33 and 34 in Appendix, high 10, low 1); and (11) racial discrimination.

The dependent variables were the five subsets of PAAT which were (1) creativity, (2) frustration, (3) control, (4) play, and (5) teaching-learning.

The stepwise method of regression was used to build the best predictor model. Criteria limits were set to the probability of F to enter a variable as .05 and probability of F to remove a variable as .10 (4, p. 107).

Those independent variables included in the final equation were judged to contribute significantly to the prediction of criteria. Those independent variables not included in the final equation were judged not to contribute significantly.

Pilot Study

On January 30, 1983, a pilot study was conducted at a Korean Community Church in Southern Texas. The Parent As A Teacher (PAAT) and the Parent Identification Questionnaire (PIQ) were administered to a sample of Korean-American immigrant parents. The sample was composed of fifteen Korean-American immigrant parents.

The instruments were administered to all subjects. Parents were requested to remain after a Sunday worship service. The criteria for participating in the study were announced to the parents. The criteria were having children ages three through five and being native of Korea. The parents who met the criteria went to a quiet room while all other parents were excused.

The instructions were read from a script to ensure consistency of instructions to all subjects. Parents selected the English or Korean version of both instruments. All items were checked to see that they had been answered.

A multiple regression analysis was used to determine which independent variables would be the best predictors of parent expectations of childrearing, PAAT total and subset scores. The following responses to the PAAT and the PIQ were analyzed to ascertain the answers to the research questions.

PAAT Subset Creativity

Research Question 1. Is there a significant relationship between creativity, the first PAAT subset, and a linear combination of the demographic variables.

As shown in Table I, there is a significant relationship between creativity and one demographic variable. The significant demographic variable is access to child (p = .036).

According to the previous study by Johnson (68, pp. 56-57), parents who spent more than two hours weekly in these activities performed significantly better on the Creativity subset (p = .01) than did parents who spent less than two hours weekly interacting with their child.

TABLE I

MULTIPLE REGRESSION SUMMARY TABLE FOR THE PAAT SUBSET--CREATIVITY

Independent Variable	Regression Equation			Test of Model			
	Wt	t	Sig. of t	R^2	df	F	Sig. of F
Access to Child	.186	2.113	.036*	.037	1/116	4.46	.0367

Constant = 21.428

*Significant at .05 level.

PAAT Subset Frustration

Research Question 2. Is there a significant relationship between frustration, the second PAAT subset, and a linear combination of the demographic variables?

There is no relationship between frustration and the demographic variables. No demographic variables met the determined level of significance to be considered indicators of frustration.

PAAT Subset Control

Research Question 3. Is there a significant relationship between control, the third PAAT subset, and a linear combination of the demographic variables?

TABLE II

MULTIPLE REGRESSION SUMMARY TABLE FOR THE PAAT SUBSET--CONTROL

Independent Variable	Regression Equation			Test of Model			
	Wt	t	Sig. of t	R^2	df	F	Sig. of F
Education of Parent	.942	2.251	.0424*	.280	1/13	5.06	.0424

Constant = 23.051

*Significant at .05 level.

As shown in Table II, there is a significant relationship between control and one demographic variable. The significant demographic variable is education of parent ($p = .0424$).

The previous research study by Cohen-Hathaway (1, p. 58) indicated that mothers with college degrees and advanced degrees reported significantly higher attitudes toward child-rearing expectations on the PAAT than mothers with a high school education. The control subset displayed a significant correlation with mothers' educational background ($p < .01$). The higher the mothers' educational level the less need there is to control children's behavior as measured by the PAAT.

PAAT Subset Play

Research Question 4. Is there a significant relationship between play, the fourth PAAT subset, and a linear combination of the demographic variables?

As shown in Table III, there is a significant relationship between play and two demographic variables. The significant demographic variables are age of parent (p = .010) and sex of parent (p = .018). These two variables are the best predictors of the perception of parents of the importance of play and the influence of play on the development of their child.

TABLE III

MULTIPLE REGRESSION SUMMARY TABLE FOR
THE PAAT SUBSET--PLAY

Independent Variable	Regression Equation			Test of Model			
	Wt	t	Sig. of t	R^2	df	F	Sig. of F
Age of Parent	-.132	-3.025	.010*	.642	2/12	10.77	.0021
Sex of Parent	2.078	2.711	.018*				

Constant = 32.766

*Significant at .05 level.

According to the previous research study by Sears and others (7, pp. 436-437), the younger mothers did in fact tend to be somewhat more severe in their treatment of young children. They found that older mothers were somewhat warmer than younger ones ($p < .05$). This held true regardless of social class, sex of child, or the size of the age gap between this child and the next-older one (7, p. 58). The data obtained through this research can be noted that older parents were somewhat warmer than younger parents (p = .0086).

As reported in previous research studies by Johnson (5, pp. 46-47; 78) and Elmquist, pp. 32-35), mothers displayed a significant advantage over fathers (< .05) on the Play subset as evidenced by their higher mean scores. The data (< .05) obtained through this research substantiated the previous studies by Johnson and Elmquist.

PAAT Subset Teaching-Learning

Research Question 5. Is there a significant relationship between teaching-learning, the fifth PAAT subset, and a linear combination of the demographic variables?

There is no significant relationship between teaching-learning and the demographic variables. No independent variables met the determined level of significance to be considered indicators of teaching-learning.

Total PAAT Subset

Research Question 6. Is there a significant relationship between the total score of the five PAAT subsets and a linear combination of the demographic variables?

The combined subsets or Total PAAT scores shown in Table IV indicate that access to child is the best predictor of overall perception of parents of their ability to enhance the development of their preschoolers.

TABLE IV

MULTIPLE REGRESSION SUMMARY TABLE FOR
THE TOTAL PAAT SUBSET

Independent Variables	Regression Equation			Test of Model			
	Wt	t	Sig. of t	R^2	df	F	Sig. of F
Access to Child	4.107	2.221	.044*	.275	1/13	4.93	.0447

Constant = 125.988

*Significant at the .05 level.

Interaction Between Demographic Variables and Five PAAT Subset Scores

Research Question 7. Is there a significant interaction among the demographic variables in predicting the five PAAT subset scores?

In order to test this question, a multiple regression analysis was conducted for each of two significant variables. Independent variables are the age of parent and the sex of parent. The dependent variable is Play. The independent variables, the age of parent and the sex of parent, were analyzed using this form as the dependent variable. As noted in Table V, the significant independent variables did not interact in reference to the related dependent variable.

R Square Change when interaction was included, is not significant (p > .05).

TABLE V

INTERACTION BETWEEN THE DEMOGRAPHIC VARIABLES AND THE FIVE PAAT SUBSET SCORES

Dependent Variable	Independent Variables	R Square Change	F	Significant F
Play	Age of Parent and Sex of Parent	0.59072	10.01	0.0033
	Interaction of Age of Parent and Sex of Parent	0.03334	1.13	0.3104

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CHAPTER IV

ANALYSIS OF THE DATA

The purposes of this study were to determine the childrearing expectations of the Korean-American immigrant parents as measured on the five subsets of the *Parent as a Teacher Inventory* (PAAT), and to identify the influential factors within the Korean-American immigrant parents as a function of sex of child, family size, sex of parent, ages of parent, education, income level, language, cultural aspects, accessibility, length of residence, and racial discrimination.

PAAT and the Parent Identification Questionnaire (PIQ) were administered to a sample of Korean-American immigrant parents. Responses from 118 subjects, Korean-American immigrant parents, were used.

A multiple regression analysis was used to determine which independent variables would be the best predictors of parent expectations, total and subset scores of PAAT.

The independent variables for analysis were (1) sex of child, (2) family size, (3) sex of parent, (4) age of parent, (5) education of parent, (6) income level, (7) language of parent, (8) cultural aspects, (9) access to child, (10) length of residence, and (11) racial discrimination. The dependent variables for analysis were subsets of PAAT, (1) creativity, (2) frustration, (3) control, (4) play, and (5) teaching-learning.

The Statistical Package for Social Sciences (SPSS), a program designed to provide the mean scores, levels of significance and multiple regression analysis, was used at the North Texas State University Computer Center.

Major Findings of Demographic Information

Figures 2 through 12 illustrate the results of an item analysis of the thirty-seven demographic items on the PIQ. All results are depicted on the absicissa of each histogram. On the ordinate of each histogram, frequencies for the 118 subjects as a total group are plotted. The numbers on the histogram indicate the percentage of each group. All figures show the eleven independent variables.

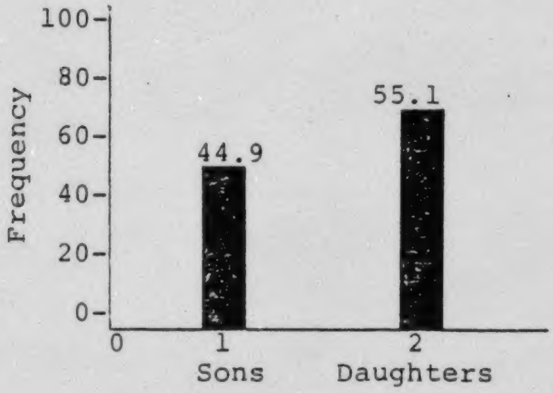

Fig. 2--Sex of child, N = 118

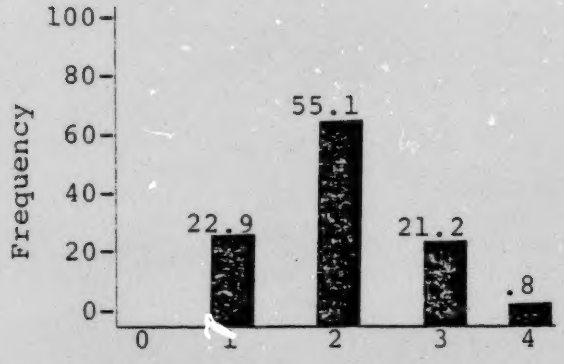

Fig. 3--Family size, N = 118 (1 = one child, 2 = two children, 3 = three children, 4 = four children).

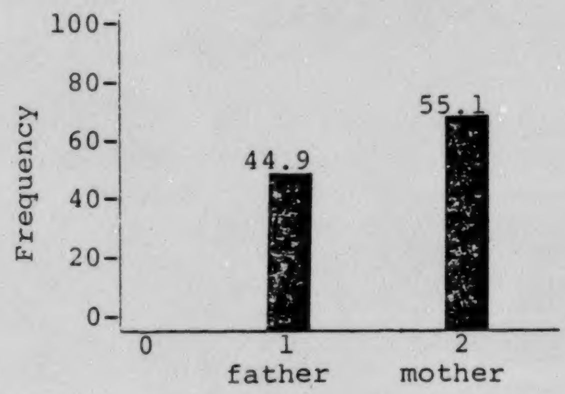

Fig. 4--Sex of parent, N = 118

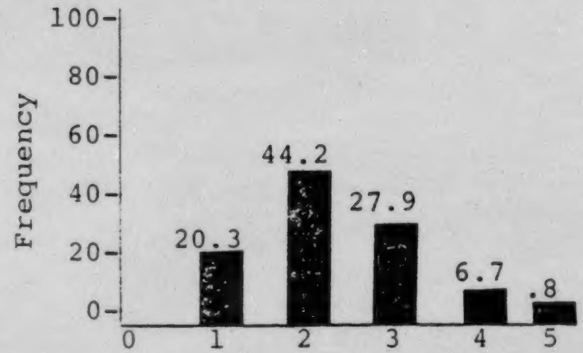

Fig. 5--Ages of parent, N = 118 (age group 1 = 25-30, 2 = 31-35, 3 = 36-40, 4 = 41-45, 5 = 51-55).

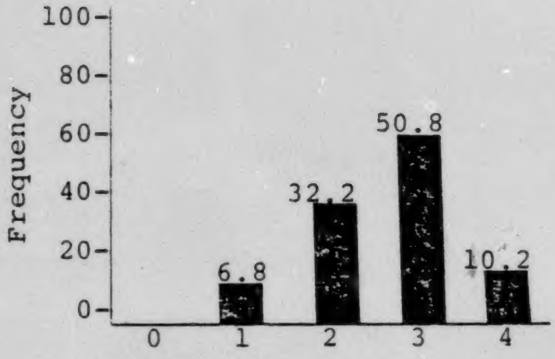

Fig. 6--Education of parent, N = 118 (1 = middle school, 2 = high school, 3 = college, 4 = graduate school).

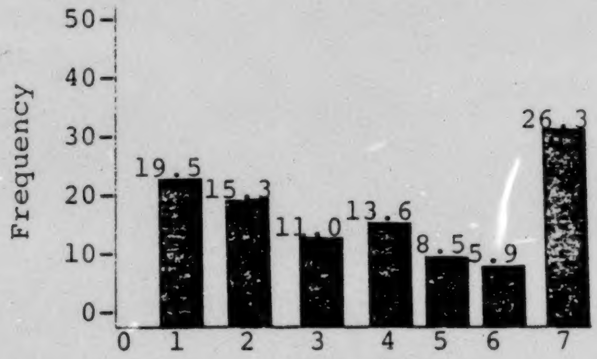

Fig. 7--Annual level of income, N = 118 (1 = under $5,000, 2 = $5,000-9,999, 3 = $10,000-14,999, 4 = $15,000-19,999, 5 = $20,000-24,999, 6 = $25,000-29,999, 7 = $30,000-or higher).

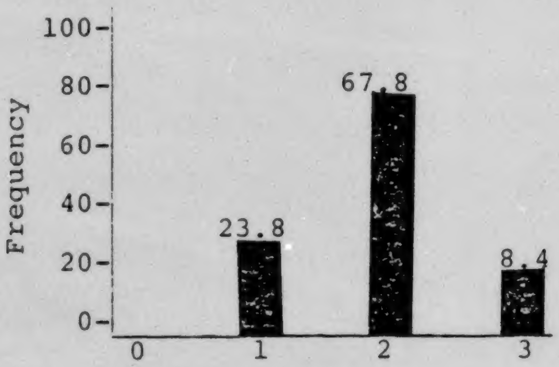

Fig. 8--Language of parent, N = 118 (1 - speak Korean only, 2 = speak Korean and English, half and half, 3 = speak English only).

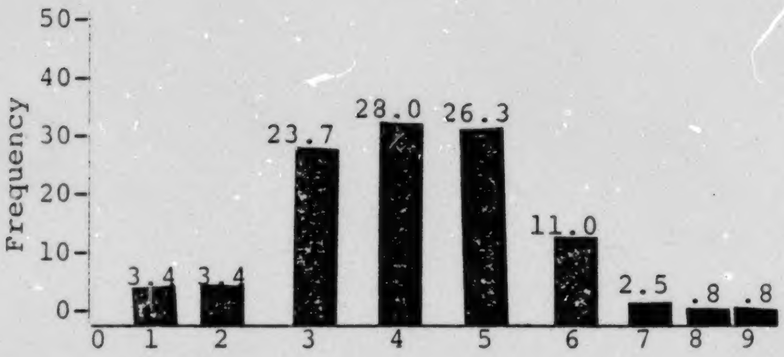

Fig. 9--Cultural aspects, N = 118 (9 shows acculturation into the American culture, 1 shows more adherence to the Korean culture).

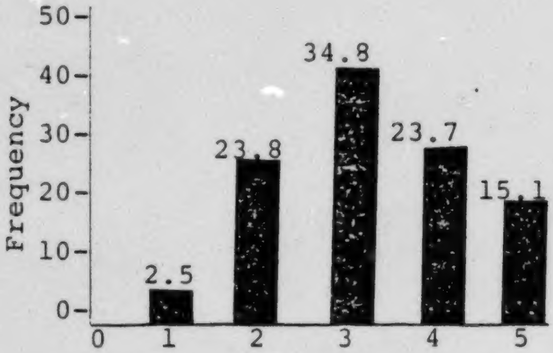

Fig. 10--Length of residence in the U.S., N = 118 (1 = 1 day-1 year, 2 = 1.1-3 years, 3 = 3.1-6 years, 4 = 6.1-9 years, 5 = 9 years and over).

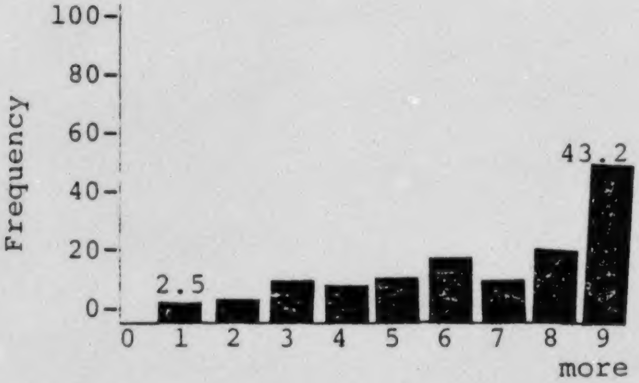

Fig. 11--Access to child, N = 118 (9 is more access to child, 1 is less access to child).

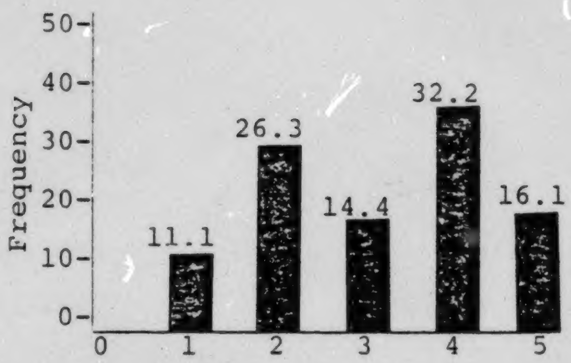

Fig. 12--Racial discrimination, N = 118 (1 = definitely yes, 2 = probably yes, 3 = hard to say, 4 = probably no, 5 = definitely no).

Sex of child.--As shown in Figure 2, the 118 respondents have fifty-three sons and sixty-five daughters.

Family size.--As shown in Figure 3, the number of children in the family ranges from one to four children. Slightly more of the parents (55.1 percent) have two children. The number of parents who have one children (22.9 percent) is similar to the number of parents who have three children (21.2 percent). Less than one percent of the parents have four children.

Sex of parent.--As shown in Figure 4, fifty-three fathers and sixty-five mothers responded. The number is identical to sex of their children as shown in Figure 1.

Ages of parent.--As shown in Figure 5, the respondents range in age from twenty-six to fifty-three years. The largest number of respondents (92.4 percent) is between twenty-five and forty years of age.

Education of parents.--As shown in Figure 6, about one-third of the parents graduated from high school and one half of the parents (50.8 percent) are college graduates. The level of educational attainment of half of the respondents may have an influence on their attitudes toward the educational experiences of their children. The literature indicates that the Korean-American immigrants are fairly well educated (9, p. 24). The data in the current study substantiate the level of educational attainment of the Korean-American immigrants as compared to the literature.

Annual level of income.--As shown in Figure 7, the annual level of income ranges from less than $5,000 (19.5 percent) to $30,000 or higher (26.3 percent). The largest number of respondents (26.3 percent) is in the category of the highest income level.

Language of parent.--As shown in Figure 8, more respondents use the Korean language only (23.8 percent) than the English language only (8.4 percent). More than half of the respondents (67.8 percent) speak both Korean and English, speaking each language about half of the time. This result seems to substantiate other research that as the young generation of Koreans grow in this American society, as Korean parents become more proficient in English, the family's role in language maintenance may be reduced (12, pp. 22-23).

Cultural aspects.--As shown in Figure 9, less than one percent (.8 percent) of the respondents want their children to adopt the American culture. A few more respondents (3.4 percent) prefer that their children maintain the Korean culture. More respondents seem to prefer that their children maintain the Korean culture.

Length of residence.--As shown in Figure 10, 26.3 percent of the respondents have lived in the United States less than three years. About one-third of the respondents (34.8 percent) have lived in the United States between three and six years. Only 15.1 percent have lived in the United States nine years or longer. Approximately eighty-five percent of the Korean-American immigrant parents have lived in the United States fewer than nine years. Similar to the conclusions of Ryu (15, p. 8), this study indicates that Korean immigration to America is a recent phenomenon of younger Koreans.

Access to child.--As shown in Figure 11, more respondents (43.2 percent) have access to the child and interact with their child than the respondents who have the least (2.5 percent) access to child. Combining the first four categories (13.5 percent) and the last four categories (81.3 percent) indicates that the majority of the parents have access to the child.

Racial discrimination.--As shown in Figure 12, the highest percent of respondents (32.2 percent) indicate that they probably have not experienced racial discrimination in America. Combining the first two categories, about one-third of the respondents (37.3 percent) indicate that they have probably experienced racial discrimination. Approximately the same percent have definitely or definitely not experienced racial discrimination in America. This result coincides with previous research regarding discrimination which indicated that the immigrants of today are likely to experience varying degrees of impatience, annoyance, resistance, rejection, prejudice, discrimination and hostility (4, 13, p. 30).

Analysis of Research Questions

The following responses to PAAT and PIQ were analyzed.

PAAT Subset Creativity

Research Question 1. Is there a significant relationship between creativity, the first PAAT subset, and a linear combination of the demographic variable?

There is no significant relationship between creativity and the demographic variables. No demographic variables met the determined level of significant to be considered indicators of creativity.

PAAT Subset Frustration

Research Question 2. Is there a significant relationship between frustration, the second PAAT subset, and a linear combination of the demographic variables?

As indicated in Table VI, there is a significant relationship between frustration and one demographic variable. The significant demographic variable is access to the child.

TABLE VI

MULTIPLE REGRESSION SUMMARY TABLE FOR THE PAAT SUBSET--FRUSTRATION

Independent Variables	Regression Equation			Test of Model			
	Wt	t	Sig. of t	R^2	Df	F	Sig. of F
Access to Child	.186	2.113	.036*	.037	1/116	4.46	.0367

Constant = 25.287

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*Significant at .05 level.

PAAT Subset Control

Research Question 3. Is there a significant relationship between control, the third PAAT subset, and a linear combination of the demographic variables?

There is no significant relationship between control and the demographic variables. No demographic variables met the determined level of significance to be considered indicators of control.

PAAT Subset Play

Research Question 4. Is there a significant relationship between play, the fourth PAAT subset, and a linear combination of the demographic variables?

As indicated in Table VII, there is a significant relationship between play and two demographic variables. The significant demographic variables are sex of parent and length of residence in the United States. These two variables are the best predictors of the perception of parents of the importance of play and the influence of play on the development of their child.

PAAT Subset Teaching-Learning

Research Question 5. Is there a significant relationship between teaching-learning, the fifty PAAT subset, and a linear combination of the demographic variables?

TABLE VII

MULTIPLE REGRESSION SUMMARY TABLE FOR THE PAAT SUBSET--PLAY

Independent Variables	Regression Equation			Test of Model			
	Wt	t	Sig. of t	R^2	Df	F	Sig. of F
Sex of Parent	.085	2.434	.0165*	.077	2/115	4.81	.0098
Length of Residence	.099	2.031	.0445*				

Constant = 27.182

*Significant at .05 level.

As indicated in Table VIII there is a significant relationship between teaching-learning and two demographic variables. The significant demographic variables are the sex of the parent and the education of the parent. These two variables are the best predictors of perception of parents of their ability to facilitate the teaching-learning process of their children.

Total PAAT Subset

Research Question 6. Is there a significant relationship between the total score of the five PAAT subsets and a linear combination of the demographic variables?

TABLE VIII

MULTIPLE REGRESSION SUMMARY TABLE FOR THE PAAT SUBSET--TEACHING-LEARNING

Independent Variables	Regression Equation			Test of Model			
	Wt	t	Sig. of t	R^2	Df	F	Sig. of F
Education of Parent	.880	3.128	.002*	.102	2/115	6.55	.0020
Sex of Parent	1.228	2.880	.004*				

Constant = 23.240

*Significant at .05 level.

The combined subsets of Total PAAT scores shown in Table IX indicate that the sex of the parent and the education of the parent are the best predictors of overall perception of parents of their ability to enhance the development of their preschoolers.

Interaction Between Demographic Variables and Five PAAT Subset Scores

Research Question 7. Is there a significant interaction among the demographic variables in predicting the five PAAT subset scores?

TABLE IX

MULTIPLE REGRESSION SUMMARY TABLE FOR THE TOTAL PAAT SUBSET

Independent Variables	Regression Equation			Test of Model			
	Wt	t	Sig. of t	R^2	Df	F	Sig. of F
Sex of Parent	3.839	2.980	.003*	.093	2/115	5.90	.00036
Education of Parent	2.310	2.718	.093*				

Constant = 125.589

*Significant at .05 level.

In order to test the interaction between the demographic variables and five PAAT subset scores, a multiple regression equation was conducted on each of two significant variables as shown in Table X. The significant independent variables did not interact in reference to the related dependent variables. R Square Change when interaction was included, is not significant ($p > .05$).

Additional Demographic Data

The Korean-American immigrant parents were asked "What are the difficulties or problems you encounter today in America?" Forty-four respondents (thirty-seven percent) omitted the question and five respondents (four percent)

TABLE X

INTERACTION BETWEEN THE DEMOGRAPHIC VARIABLES AND THE FIVE PAAT SUBSET SCORES

Dependent Variable	Independent Variables	R Square Change	F	Significant F
Play	Sex of Parent and Length of Residence	.01257	.78	.4622
	Interaction of Sex of Parent and Length of Residence	.00060	.07	.7856
Teaching-Learning	Education of Parent and Sex of Parent	.04984	3.23	.0432
	Interaction of Education of Parent and Length of Residence	.01782	2.31	.1314
PAAT Total Score	Education of Parent and Sex of Parent	.02979	1.88	.1571
		.00436	.55	.4596

indicated that they have no problems. Problems listed by the other sixty-nine respondents (fifty-eight percent) are summarized in Table XI.

TABLE XI

PROBLEMS OF KOREAN-AMERICAN IMMIGRANT PARENTS IN AMERICA

Problem Areas	Number		Sub-Total	%
	Father	Mother		
Language	21	28	49	34.3
Concerns for Children	9	21	30	22.0
Cultural Difference	10	7	17	12.4
Inadequate Income	5	7	12	8.8
Busy Routine	4	4	8	5.9
Job-Related Problems	2	4	6	4.4
Social Isolation	2	3	5	3.7
Racial Discrimination	1	3	4	2.9
Relationship between Husband and Wife	3	1	4	2.9
Family Problem	1	1	2	1.5
Total	58	79	137	100.0

As shown in Table XI, the most frequently cited problem is language. Almost one-third of the respondents (34.3 percent) reported language as the most important problem. This study substantiates the previous research of Hurh and his associates (6, p. 49) about the problem of language. The study by Hurh reported that language is the most important problem Korean-American immigrants face. Both studies testify that language use or a level of English proficiency so that they can communicate is an extremely important factor which affects all aspects of the adjustment and occupational and economic success of Korean immigrants in the United States (8, p. 67).

The second problem in importance is concern for children. Five specific concerns were expressed by respondents. The first concern is for learning English to help the children succeed in the American schools while at the same time retaining the Korean language. The second concern is about cultural conflict. It is difficult to live in the American culture and to try to maintain the Korean culture. The third concern for their children is lack of conversation with the child. The fourth concern is the inability of the parents to care for their child. The last concern is a different educational view-point between the home and the school. Hurh and his associates (6, p. 49) found that the problem of a busy routine which characterizes the urban life in industrialized society was the second important problem. The concern for children of this study coincided with the previous two articles in the

Hankook Ilbo News (3, 5) which reported that the major reason for recent immigration of Koreans was to educate their children.

The third problem, parents identified, is cultural difference (12.4 percent). The remainder or 30.1 percent of the respondents identified additional problems. Each of these problems was identified by fewer than ten percent of the respondents. The third problem of this study was cultural differences while in Hurh's study it was concerns for children. In both studies the most important problems or difficulties the Korean-American immigrant encounters today in America is language, concerns for children, and cultural differences.

Subset Profiles of Parental Expectations

The Parent as a Teacher Profiles (Appendix) is intended to accompany the Parent As A Teacher Inventory as a guide for feedback to individual respondents and for program planning. The Profile restates all fifty PAAT items in an abbreviated and positive form for uniformity of interpretation. For example, consider items sixteen and thirty-four on the PAAT Inventory and Profile respectively.

PAAT Inventory	Profile
16. I want my child to play with toys made for boys and toys made for girls.	16. Toy selection not sexually biased.
34. I try to praise my child a lot when we play.	34. Recognizes that the play process is rewarding.

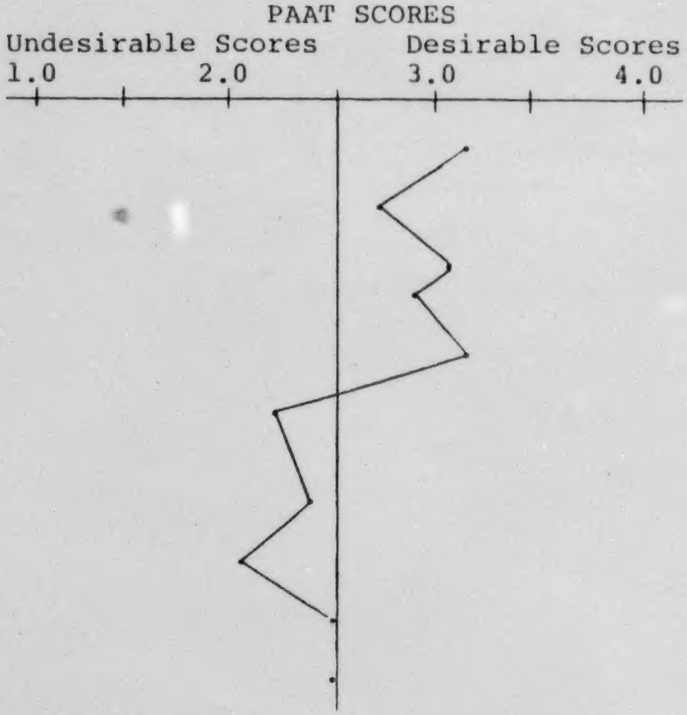
The parent response for each PAAT item is entered on the Profile as a score from one (Low) to four (High) depending on the degree to which it is seen as desirable parent-child interaction.

The most effective analysis of the PAAT for diagnosis is obtained by dividing the inventory results into subsets of conceptually related items. Reducing the framework to manageable size through a subset approach avoids overwhelming a parent with feedback; it also ensures the greater possibility for self-improvement rather than self-recrimination for the respondent. Accordingly, the Profile presents a separate focus for five subsets of ten items each which parent educators can use in planning parent curricula and for pre-post evaluation. In addition to its value for helping individual parents identify their childrearing strengths and needs, the profile approach can also be used with groups (18). In this section the researcher examines the parental group mean responses to each subset item. In this process undesirable as well as some favorable characteristics are identified.

Creativity subset.--The creativity subset items are concerned with the extent to which parents accept and encourage or suppress and discourage creative activity in the home. As shown in Figure 13, parents had difficulty in responding to the three statements: "I want my child to have all of his or her questions answered" (item 26), "I get upset when my child tries to solve a simple problem in the wrong way" (item 31), and "It is all right for my child to spend a lot of time playing alone" (item 36).

The statement ("I want my child to have all of his or her questions answered") posed problems for these parents (item 26). This may have been a problem for Korean-American immigrant parents because they felt that if they expressed uncertainty they could create confusion for the child. Parents were not very keen to permit their children to experiment with problem solving (item 31). These results substantiate the current views expressed in the literature. The parent expectations of Korean-American parents are very high. They expect their children to attain a high degree of success--and attain it consistently--if they are to avoid disapproval from their parents (9, p. 48). A researcher found that Korean children are good at memorization because they have been drilled in such work, but their excellence in memory work is often at the expense of development of the ability to reason,

Item No.	Creativity Subset PAAT Statement	Group Mean	S.D.
1	Child's questions encouraged.	3.15	0.51
6	Likes child to make up stories.	2.86	0.67
11	Encourages guessing.	3.05	0.45
16	Toy selection not sexually biased.	2.88	0.70
21	Child's pretending seems natural.	3.06	0.53
26	Willing to express uncertainty in answering child's questions.	2.33	0.66
31	Lets child experiment with problem solving.	2.40	0.58
36	Child's playing alone acceptable.	2.13	0.63
41	Accepts child's need for long play periods.	2.50	0.59
46	Lets child judge own work (refrains from judging).	2.50	0.61



Scores 1.0 to 2.5 are classified as "undesirable;" scores above 2.5 are "desirable."

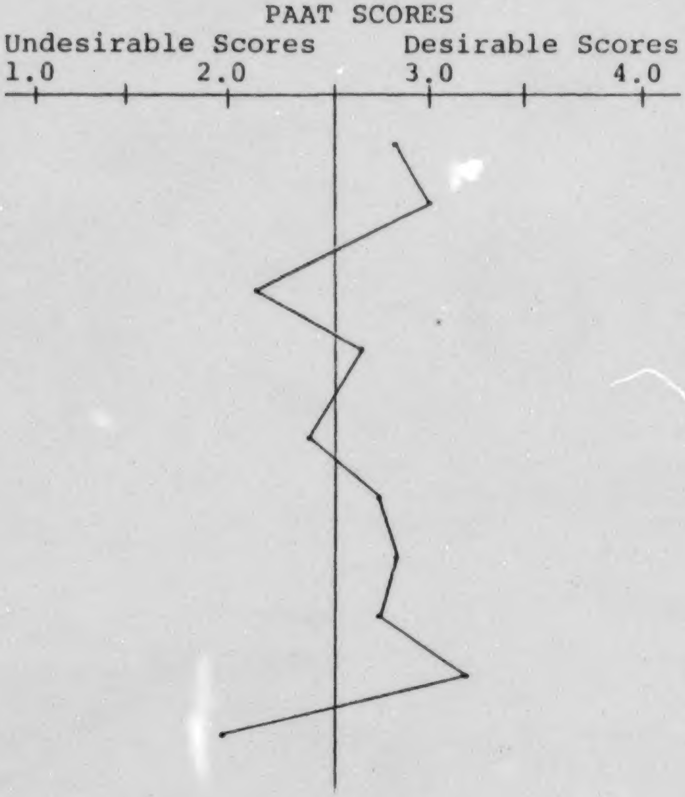
Fig. 13--Profile of creativity analysis for 118 parents to solve problems and to think creatively and independently (10, p. 17).

Parents did not find it acceptable that these children spend much time playing alone (item 36). Parents pointed out that if the children were left alone not much meaningful activity would take place. This result substantiates a characteristic of the Korean culture. Privacy is extremely important in the American culture, but privacy is not a Korean value, therefore it is not a part of the Korean culture (1, pp. 9-13).

Frustration subset.--As shown in Figure 14, examination of responses to the frustration subset items indicates that parents were most accepting of noisy situations during play (item 2) and likewise parents were not bothered by their children getting dirty during play (item 27). Parents accepted interruptions during their play with the children (item 32) but they did not allow the child to express fears and anxieties freely (item 12). These fears often make the children very defensive and create situations in which the children become increasingly dependent on the parents for social interaction. This was observed to be a real dilemma for parents who wanted their children to attain independence (19).

Parents reported some frustration (item 7) concerning the extent to which participation in a child's play

Item No.	Frustration Subset PAAT Statement	Group Mean	S.D.
2	Noise permitted during child's play.	2.85	0.52
7	Responds favorable to child's call to observe play.	3.00	0.64
12	Child allowed free expression of fears and anxieties.	2.28	0.75
17	Child questions accepted even when parent is busy.	2.60	0.69
22	Fighting at play handled without punishment.	2.44	0.66
27	Child may get dirty at play	2.73	0.63
32	Child may interrupt dyadic play.	2.85	0.51
37	Child can play with as many toys as he wishes.	2.67	0.66
42	Pays attention to child's showing off.	3.16	0.39
47	Respects child's play as work in progress.	2.17	0.63



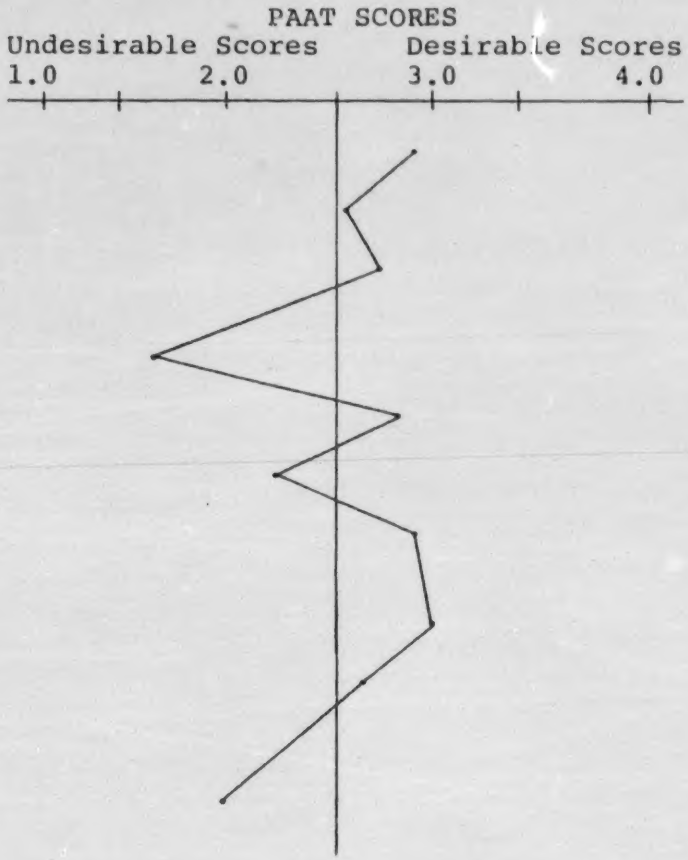
Scores 1.0 to 2.5 are classified as "undesirable;" scores above 2.5 are "desirable."

Fig. 14--Profile of frustration analysis for 118 parents interfered with the family domestic routine. Parents were generally accepting of their child playing with as many toys as she or he wished (item 37), yet the desire for order in left outdoors at night as evidence of work in progress, was unacceptable and frustrating (item 47). Further loci of some frustration was when fighting occurred during play (item 22). This statement "My child is punished for fighting during play" relates to the moral value in the Korean culture that children are reared not to fight.

Control subset.--The ten items in this subset reflect the parents' need for child control. Issues that were examined reflect parents' willingness to share dominance and decision making as well as to allow disagreement, spontaneity and privacy.

As shown in Figure 15, parents accepted the notion of disagreement (item 3). Parents held definite views about children's roles when adults were talking and overall they demonstrated disagreement with this statement "I like my child to be quiet when adults are talking" (item 18). This result coincides with Confucian teaching in Korean family relationships. Elders are superior in the home and should be revered and honored, both in word and deed. Every individual is relatively higher or lower. Gaps between generations result from changing these patterns and this traditional family system. Even in the family

Item No.	Control Subset PAAT Statement	Group Mean	S.D.
3	Child allowed to disagree with parents.	2.93	0.44
8	Wants child to talk more than self.	2.52	0.66
13	Child permitted to talk about any topic.	2.71	0.69
18	Child may talk when adults are talking.	1.98	0.62
23	Wants to share play dominance with child.	2.77	0.69
28	Wants to honor child's strength.	2.38	0.67
33	Positive management of conflict (not stopping play).	2.81	0.59
38	Child has chance to make decisions.	2.89	0.57
43	Comfortable in not knowing all the answers to child's questions.	2.58	0.63
48	Child permitted to have secrets from parents.	2.00	0.63



Scores 1.0 to 2.5 are classified as "undesirable;" scores above 2.5 are "desirable."

Fig. 15--Profile of control analysis for 118 parents circle the elders and the young have no opportunity to associate together. So generation by generation and sex by sex they build isolated societies which cannot communicate thoughts to the others (1, pp. 9-13). The Korean-American immigrant parents have difficulty in departing from this traditional Confucian teaching.

Parents accepted the need for their children to make decisions (item 38). But parents were not accepting of the fact that their children have personal secrets, that they could "live in their own world" and that if this was allowed then some measure of independence could result (item 48).

This item relates to creativity and the root of the Korean culture in which the word privacy is not included in the Korean language (1, pp. 9-13).

Parents felt that it is difficult to allow their preschool children much control in play situations (item 23).

The problem is one of balance as one parent explains, "It's disastrous to be too accepting of B's behavior--equally it's disastrous to be constantly dissatisfied with him--trying to control his every action--then you don't make the best use of what you have" (19, p. 33).

In general, parents did not prefer to play games with their children that they played when they were young (item 28).

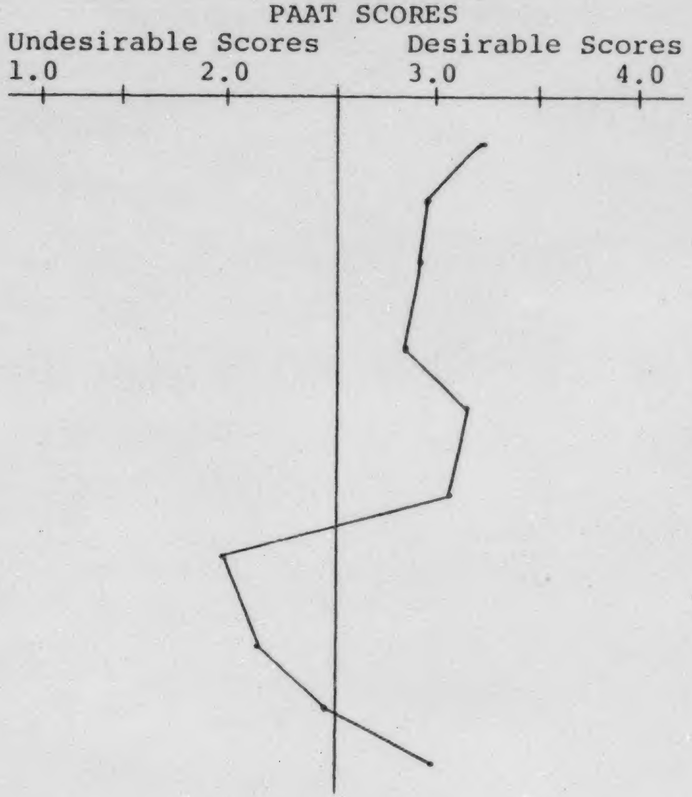
Play subset.--The Play subset is concerned with parents' attitudes toward play and their understanding of its influence on child development. Parents' readiness to encourage and participate in the child's favorite activity can be assessed by the ten items in the play subset.

As shown in Figure 16, parents were particularly positive about the importance of play. Items related to intrafamily play and children learning by playing with other children received particularly high scores (items 4 and 49).

Among the ten items in the play subset, parents particularly have a problem with two items. Parents expressed difficulty in "staying interested when playing with the children" (item 39). The difficulty of parents is due to a Korean cultural value that children are expected to keep their distance from adults (14, p. 9). Parents' responses in the "undesirable" range (item 34) indicated that they did not perceive the play process as intrinsically rewarding.

Teaching-Learning subset.--Parents' responses to this subset revealed a positive attitude towards teaching their children. As shown in Figure 17, parents were fully aware that much learning takes place in the formative years (item 5) before a child goes to school. Likewise parents indicated that much learning for these children occurs through observation (item 35). The responses of parents

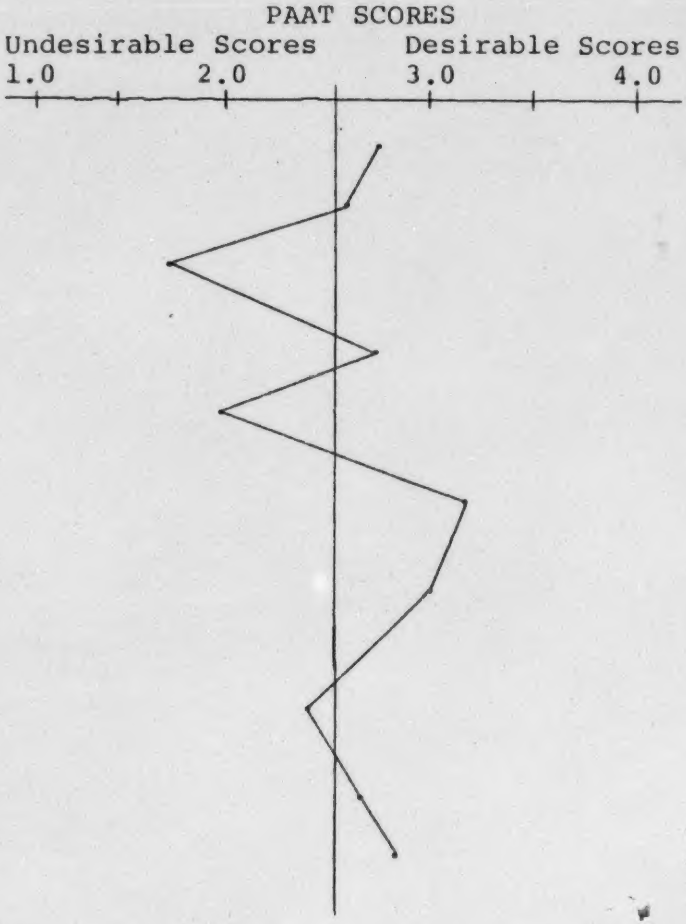
Item No.	Play Subset PAAT Statement	Group Mean	S.D.
4	Believes child to play with parent.	3.23	0.56
9	Comfortable in playing with child.	2.96	0.53
14	Believes child will respect parent who plays with him.	2.94	0.75
19	Able to choose new toys.	2.83	0.58
24	Believes playing with child improves child behavior.	3.18	0.62
29	Child learns new words when playing.	3.16	0.41
34	Recognizes that the play process is rewarding.	2.06	0.59
39	Can stay interested in playing with child.	2.34	0.60
44	Does no use child-like language.	2.47	0.60
49	Believes children learn by playing with other children.	3.03	0.39



Scores 1.0 to 2.5 are classified as "undesirable;" scores above 2.5 are "desirable."

Fig. 16--Profile of play analysis for 118 parents

Item No.	Teaching-Learning Subset PAAT Statement	Group Mean	S.D.
5	Believes much learning occurs before school.	2.78	0.73
10	Can tell when child has learned.	2.66	0.69
15	Accepts child's make-believe companions.	1.82	0.70
20	Able to respond to child during play.	2.72	0.62
25	Does not talk down to child but uses typical language.	2.11	0.61
30	Feels capable to providing a learning environment at home.	3.12	0.60
35	Believes child learning occurs more by observation than by being told.	3.05	0.55
40	Child's learning failures not punished (scolding).	2.49	0.65
45	Easily uses toys in teaching child.	2.54	0.66
50	Believes playing with child increases child's learning.	2.89	0.60



Scores 1.0 to 2.5 are classified as "undesirable;" scores above 2.5 are "desirable."

Fig. 17--Profile of teaching-learning analysis for 118 parents in the "undesirable" range indicated that they were not fully accepting of their children's "make believe friends" (item 15). Parents did demonstrate an ability to respond verbally to their children during play (item 20).

Discussion

The analysis of the data must be considered in the light of current research and literature focusing on the childrearing expectations of Korean-American immigrant parents of preschool children in the American culture. The analysis of data obtained through this study in reference to creativity and control did not appear to be significantly affected by the eleven demographic variables.

As shown in Table VI, the parental frustration tolerance level appeared to be significantly related to one of the demographic variables, access to child. Various authors have suggested that the higher mean score on the Frustration subset of parents who spend less time with their child is apt to be indicative of the possibility that they are less involved in situations which produce frustration for them (16, p. 12; 7, pp. 56-57). This study seems to indicate that parents who spend greater amounts of time with their children experience less frustration. As shown in Figure 11, Korean-American parents have the tendency to spend more, than less time with their children.

As shown in Table XII, parental perception of the importance of play and its influence on child development was significantly related to two of the demographic variables. The significant variables were the sex of the parent and the length of the residence in the United States.

TABLE XII

RELATED PAAT MEAN SCORES AS A FUNCTION OF SEX OF PARENT

Subset	Group Means		p
	Fathers	Mothers	
Play	27.79	28.61	.0224*
Teaching-Learning	25.84	26.56	.002*
PAAT Total	132.43	134.93	.0429*

*N = 118, significant at .05 level.

As inspection of the data in Table XII which summarizes PAAT group mean scores as a function of sex indicates that mothers' mean scores are slightly higher than the fathers' mean scores on two subsets, Play and Teaching-Learning.

Mothers displayed a significant but slight advantage over fathers ($p < .05$) on the Play subset as evidenced by their higher mean scores. This result substantiates the previous studies by Johnson (7, pp. 46-47, 78) and Elmquist (2, pp. 32-35). Until very recently the role of child caring has been entirely delegated to the mother. Traditionally, teachers, especially those in early childhood education, have been women. The supposition has been that childrearing and teaching were relatively simple tasks and one of the few roles for which mothers were capable.

The length of residence in the United States, one of the variables, revealed a statistically significant relationship to play. The average length of residence (Figure 10) of Korean-American immigrant parents to this study was fewer than nine years. As shown in Figure 10, this study coincided with the previous study of Ryu (15, p. 8) that Korean immigration to America is a recent phenomenon. It may be that the longer the Korean-American immigrant parents live in the United States, the more they seem to play with their children.

Parents' perception of their ability to facilitate the teaching-learning process appeared to be significantly related to the education and sex of the parent. The literature reflects the fact that parents with more education express a better perception of their ability to facilitate the teaching-learning process than parents with less education (17, p. 20). As shown in Figure 6, this study indicated that the Korean-American immigrant parents were fairly well educated.

Table XII shows that in the teaching-learning area, mothers perform significantly better ($p < .002$) than fathers. This study shows that fathers in the Korean-American home today still have the concept of Confucianism. This implies that the mother's duty is to care for the children at home and the father's duty is to work outside the home (1). Since childrearing competence is a function of learning, father competence may remain simply an inspiration unless fathers are trained in childrearing. A working mother in an Korean-American home, with her independence, becomes more assertive within the family.

The total of the PAAT subsets (Table XI) indicated that the sex of the parent and education of the parent are the best predictors of parents' overall perception of their ability to enhance the development of their preschoolers. However, the data obtained through this study coincides with the results of a significant relationship between teaching-learning and a linear combination of the demographic variables.

The final research question focused on whether there was any interaction among the demographic variables in predicting the five PAAT subset scores. As shown in Table X, the significant independent variables did not interact in with the related dependent variables. R

Square Change when interaction is included, is not significant (p .05). Therefore, a statistically significant interaction could not be substantiated.

The researcher analyzed the data in the pilot study (Chapter III). The only similar result between the pilot study and this study was the sex of parent as related to the subset play.

TABLE XIII

PLAY SUBSET MEAN SCORES AS A FUNCTION OF SEX BETWEEN PILOT STUDY AND THIS STUDY

Two Different Studies	Group Means		p
	Fathers	Mothers	
Pilot Study	28.0	30.62	.0021*
This Study	27.79	28.61	.0224*

*Note: Pilot n = 15, this study n = 118, significant at .05 level.

As shown in Table XIII fathers' mean scores on the Play subset on both studies were, slightly lower than those obtained by mothers. A significant difference was evidenced only on the Play subset where mothers obtained higher mean scores.

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CHAPTER V

SUMMARY, FINDINGS, CONCLUSIONS, IMPLICATIONS AND RECOMMENDATIONS

Summary

The basic problem was to identify factors that relate to the childrearing expectations of Korean-American immigrant parents of preschool children in the American culture. The purposes of this study were to determine the childrearing expectations of the Korean-American immigrant parents as measured by the five subsets of the *Parent as a Teacher Inventory* (PAAT), and to identify the influential factors within the Korean-American immigrant parent as a function of sex of child, family size, sex of parent, ages of parent, education, income level, language, cultural aspects, accessibility, length of residence, and racial discrimination.

The instruments used were PAAT and the Parent Identification Questionnaire (PIQ). PAAT was developed by Robert D. Strom and consists of fifty items. PIQ was developed by the researcher and consists of thirty-seven demographic items. PAAT is a composite attitude scale in which individual parents of preschoolers or primary students describe feelings about aspects of the parent-child interactive system, their standards for judging child behavior, and their value preferences as well as frustrations concerning child behavior. The PAAT perspective from which the items were written encourages mothers and fathers to analyze their role as a dynamic force in the interactive system established with the child. Inventory items are arranged into subsets related to five areas: Creativity, Frustration, Control, Play, and Teaching-Learning. The PIQ was developed to identify the influential factors within the Korean-American immigrant parents as a function of sex of child, family size, sex of parent, ages of parent, education, income level, language, cultural aspects, accessibility, length of residence, and racial discrimination.

The subjects of this study were 118 Korean-American immigrant parents, fifty-three fathers and sixty-five mothers living in a metropolitan area in North Texas. All subjects had children ages three through five and were natives of Korea. The population from which these subjects were drawn was parents who were members of Protestant churches whose pastors were members of a Korean Pastors' Association.

Responses of the sample were analyzed using multiple linear regression. A multiple linear regression procedure was used to determine which independent variables would be the best predictors of parent attitudes.

Findings

The findings alluded to in this study apply solely to the subjects in this study. The findings are contingent upon the variables considered, the instruments used to collect the data, and the conditions under which the data were collected. The following findings resulted from the study.

1. No significant relationship was found between creativity, the first PAAT subset, and a linear combination of the demographic variables.

2. No significant relationship was found between control, the third PAAT subset, and a linear combination of the demographic variables.

3. No significant interaction was found between the five PAAT subset scores and a linear combination of the demographic variables.

4. A significant relationship was found between frustration, the second PAAT subset, and one demographic variable, access to child.

5. A significant relationship was found between play, the fourth PAAT subset, and two demographic variables, sex of parent and length of residence.

6. A significant relationship was found between teaching-learning, the fifth PAAT subset, and two demographic variables, sex of parent and education of parent.

7. A significant relationship was found between the total score of the five PAAT subsets and two demographic variables, sex of parent and education of parent.

Conclusions

The following conclusions are based upon the findings from the sample in this study.

1. Creativity and control are not significantly related to sex of child, family size, sex of parent, ages of parent, educational level of parent, income level, language of parent, cultural aspects, length of residence in America, access to child, and racial discrimination.

2. Frustration and access to child are significantly related. Parents who spend greater amounts of time with their children experience less frustration.

3. Play is related significantly to the sex of parent and length of residence. Mothers have more desirable attitudes toward play than fathers. The longer the Korean-American immigrant parents live in the United States, the more they play with their children.

4. Teaching-learning is significantly related to the sex of the parent and education. The higher the level of education of the parent, the more he teaches the child, and mothers teach the children more than fathers.

5. The sex of parent and the education of parent are the best predictors of parents' overall perception of their ability to enhance the development of their preschoolers.

Implications

The following implications are suggested from the data in this study.

1. Since more parent accessibility leads to less frustration in childrearing, parent education should encourage more sustained interaction between parent and child.

2. Parent education should emphasize the role of the father in playing with his children and in the teaching-learning of the child in the home.

3. The findings can be useful in planning a parent education program for Korean-American immigrant parents who have preschool children.

Recommendations

The following recommendations are based on the findings and conclusions of this study.

1. It is recommended that this study be replicated using a larger sample of Korean-American immigrant parents.

2. It is recommended that this study be replicated using Korean-American immigrant parents from different sections of the United States.

3. It is recommended that this study be replicated using parents in Korea who have preschool children.

4. It is recommended that this study be replicated comparing immigrant parents of several ethnic groups.

APPENDIX

DALLAS FORT WORTH KOREAN PASTORS' ASSOCIATION
1822 Red Oak Lane
Carrollton, TX 75006

January 17, 1983

Seong Hwan Park
1811 Rainbow
Richardson, TX 75081

Dear Rev. Seong Hwan Park:

We are very interested in your proposal "The Identification of Influential Factors Related To Childrearing Expectations of Korean-American Immigrant Parents of Preschool Children" and want to offer our support. Such research could prove very helpful to our Korean churches and the Korean society of America.

It is my understanding that you are requesting our assistance in locating subjects for your study. The Dallas Fort Worth Korean Pastors' Association will be pleased to work with you on your study of the childrearing expectations of the Korean immigrant parents you are proposing.

Please advise us when you are ready to begin the research. We will assist you in the development of the questionnaire and in the selection of the parents for your study.

Sincerely yours in Christ,

Yong Suk Hahn
Chairman, DFKPA

Korean Pastors' Association

DALLAS KOREAN GLORY BAPTIST CHURCH
Pastor: Yoon, Yoo Chong

KOREAN FIRST BAPTIST CHURCH OF DALLAS
Pastor: Sohn, Tommy

KOREAN FIRST BAPTIST CHURCH OF IRVING
Pastor: Yoo, Yohan R.

THE KOREAN MISSIONARY BAPTIST CHURCH
Pastor: Shin, In Hoon

KOREAN FIRST BAPTIST CHURCH OF ARLINGTON
Pastor: Lee, Jong Jae

DALLAS OPEN DOOR PRESBYTERIAN CHURCH
Pastor: Moon, In Kee

THE KOREAN PRESBYTERIAN CHURCH OF DALLAS
Pastor: Song, Soo Suke

THE KOREAN CENTRAL PRESBYTERIAN CHURCH
Pastor: Kim, Chung Nam

THE FIRST KOREAN PRESBYTERIAN CHURCH
Pastor: Lee, Chang Keun

THE KOREAN BIBLE PRESBYTERIAN CHURCH OF DALLAS
Pastor: Won, Ho Sik

THE WESLEY KOREAN CHURCH
Pastor: Lee, Duck Kyun

THE KOREAN UNITED METHODIST CHURCH OF DALLAS
Pastor: Kim, Won Kie

THE KOREAN FIRST METHODIST CHURCH
Pastor: Chang, Jong Chul

THE KOREAN UNITED METHODIST DALLAS CHURCH
Pastor: Park, Ki Sok

THE KOREAN COMMUNITY CHURCH OF DALLAS
Pastor: Suk, Peter W.

KOREAN FULL GOSPEL CHURCH OF DALLAS
Pastor: Hahn, Yong S.

DON B. CHAE
Attorney at Law
2828 FOREST LANE, SUITE 1100
DALLAS, TEXAS 75234
(214) 484-5580

February 8, 1983

Dr. Velma Schmidt
Chairman
Mr. Park's Doctoral Advisory Committee
North Texas State University
Denton, Texas 76203

RE: Mr. Seong Hwan PARK
Doctoral Student

Dear Dr. Schmidt:

It is my pleasure to write this letter on behalf of the above-referenced Mr. Seong Hwan PARK. Mr. Park has requested that I review his translations of English materials into Korean and then write to you regarding the accuracy and validity of his translations.

I have reviewed his Korean translations of the following materials: (1) "Parent as a Teacher Inventory" designed by Robert strom, containing 50 questions, and (2) "Parent Identification Questionnaire" designed by Mr. Park himself, which contains 37 items of demographic questions.

I am very happy to state that Mr. Park's Korean translations are accurate and that they do well communicate the meaning and intent of the questions to the Korean reader.

At Mr. Park's further request, I disclose my credentials as follows:

(1) BA in English from a Korean university.
(2) MA in English from the University of Pennsylvania, Philadelphia, Pennsylvania.
(3) Ph.D. in English and American Civilization from the University of Texas at Austin in May 1972.
(4) Taught English and history courses at colleges both in Korea and in Texas, including Tarrant County Junior College, Fort Worth, Texas.
(5) Mid-life career change by attending and graduating from SMU Law School and being admitted to the Texas Bar. At present, legal practice in Dallas, Texas, as you

may notice it on the letterhead.

I hope this letter would be of assistance to you and to Mr. Park.

Very truly yours,

Don B. Chae
Attorney at Law

DBC/mcl

Researcher's Letter to the Participating Korean Immigrant Parents

February, 1983

Dear Parents of Korean-American Children:

Here is a surprising fact. In 1983 the number of Koreans residing in America reached nearly 700,000 including almost 13,000 Koreans living in Dallas, Texas.

The Korean population has increased ten times during the past decade. With this increase comes the problem of child-rearing and education for the Korean-American second generation. How to cope with the challenges associated with entering a new culture has been the subject of many researchers in recent years.

I have studied early childhood education at North Texas State University in Denton, Texas since 1977. My present study concerns the child-rearing expectations of Korean-American immigrant parents of preschool children.

With the assistance of the Dallas Fort Worth Korean Pastors' Association, I have provided this questionnaire to gather information on how the Korean-American immigrant parents rear their children.

The purpose of this study is not the investigation of you as a specific individual nor of your religion. Through the results of your responses, I will analyze the Korean-American immigrant parents and their problems of parenting.

The results of this study will be a basic resource for the Korean-American immigrant parents, to aid you in the child-rearing and education of the second generation Korean.

I know you are very busy, but please help me by completing the following questionnaire, having faith that by working together we can influence the correct and effective development.

Sincerely yours in Christ,

Seong Hwan Park

Seong Hwan Park

The former pastor of Sungdo
Presbyterian Church in Dallas

Parent Identification Questionnaire

Child's Name ________________ Your Name ________________

Address ______________________________ Phone __________
Street City State Zip

Date __________ Language of the PAAT: Korean ___ English ___

PLEASE ANSWER THE FOLLOWING QUESTIONS. CHECK ONE ITEM IN EACH QUESTION.

(5) My Child's Sex

(0) ___ Boy
(1) ___ Girl

(6) How many children are living in your home? ___

(7) What is your relationship to this child?

(0) ___ Father
(1) ___ Mother

(8-9) What is your age? ___ years

(10) Your highest grade completed in school.
(Check the country attended for each level.)

Korea		America
___	(0) Elementary school	___
___	(1) Middle school (Junior High)	___
___	(2) High school (Senior High)	___
___	(3) College or university	___
___	(4) Graduate school	___

(11) What is your current yearly household income?

(0) ___ Under $5,000
(1) ___ $5,000-$9,999
(2) ___ $10,000-$14,999
(3) ___ $15,000-$19,999
(4) ___ $20,000-$24,999
(5) ___ $25,000-$29,999
(6) ___ $30,000 or more

PLEASE CIRCLE THE NUMBER THAT BEST DESCRIBES YOUR FEELINGS.

Korean always	Korean most of the time	Korean and English, half and half	English most of the time	English always
(12) Which language do you prefer to speak?				
1	2	3	4	5
(13) Which language do you speak with your child?				
1	2	3	4	5
(14) Which language do you speak at work?				
1	2	3	4	5
(15) Which language do you speak with friends?				
1	2	3	4	5
(16) In what language are the books and magazines you read?				
1	2	3	4	5

THIS LIST PERTAINS TO THE AMERICAN CULTURE. WHICH ONES WOULD YOU LIKE TO SEE YOUR CHILD LEARN AND ADOPT, AND WHICH ONES WOULD YOU LIKE TO SEE HIM/HER AVOID?

(17) Speak English most of the time.

(0) ___ Avoid
(1) ___ Adopt

(18) Be self-reliant in solving problems.

(0) ___ Avoid
(1) ___ Adopt

(19) Be more assertive.

(0) ___ Avoid
(1) ___ Adopt

(20) Be open and candid about his thoughts and feelings.

(0) ___ Avoid
(1) ___ Adopt

(21) Develop individuality.

(0) ___ Avoid
(1) ___ Adopt

(22) Want a nuclear family (not extended family).

(0) ___ Avoid
(1) ___ Adopt

(23) Meet problems head-on.

(0) ___ Avoid
(1) ___ Adopt

THIS LIST PERTAINS TO THE KOREAN CULTURE. WHICH ONES WOULD YOU LIKE TO SEE YOUR CHILD LEARN AND MAINTAIN, AND WHICH ONES WOULD YOU LIKE TO SEE HIM/HER DISCARD?

(24) Korean language.

(0) ___ Maintain
(1) ___ Discard

(25) Obedience to elders.

(0) ___ Maintain
(1) ___ Discard

(26) Respect for authority.

(0) ___ Maintain
(1) ___ Discard

(27) Politeness.

(0) ___ Maintain
(1) ___ Discard

(28) Self-sacrifice.

(0) ___ Maintain
(1) ___ Discard

(29) Modesty about one's own accomplishments.

(0) ___ Maintain
(1) ___ Discard

(30) Maintain face.

(0) ___ Maintain
(1) ___ Discard

(31) Control feelings.

(0) ___ Maintain
(1) ___ Discard

(32) Play by eye.

(0) ___ Maintain
(1) ___ Discard

(33) How long do you spend playing each day with your child?

(0) ___ No time
(1) ___ 1-15 minutes
(2) ___ 16-30 minutes
(3) ___ 31-45 minutes
(4) ___ 46-60 minutes
(5) ___ More than 60 minutes

(34) Who usually cares for your child?

(5) ___ "I do"
(4) ___ Relative
(3) ___ Neighbor or friend
(2) ___ Day care center
(1) ___ Other

(35-36) How long have you lived in America? ___ years

(37) Do most Americans accept you as their equal?

(0) ___ Definitely yes
(1) ___ Probably yes
(2) ___ Hard to say
(3) ___ Probably no
(4) ___ Definitely no

+ What are difficulties and/or problems you encounter today in America? (Please state freely.)

PARENT AS A TEACHER INVENTORY

Directions:

You will be reading some statements on feelings about your child. This is not a test. We are asking that you express your feelings about your child. For each statement, circle only one answer. If there is no doubt in your mind about the statement, circle either STRONG YES or STRONG NO. Otherwise, circle either YES or NO. Continue until you have answered all 50 statements. Take your time.

1. I get tired of all the questions my child asks.

STRONG YES   YES   NO   STRONG NO

2. My child should be able to make noise during play.

STRONG YES   YES   NO   STRONG NO

3. It is all right for my child to disagree with me.

STRONG YES   YES   NO   STRONG NO

4. My child needs to play with me.

STRONG YES   YES   NO   STRONG NO

5. Much of my child's learning will take place before he or she enters school.

STRONG YES   YES   NO   STRONG NO

6. I like my child to make up stories.

STRONG YES   YES   NO   STRONG NO

7. It gets on my nerves when my child keeps asking me to watch him or her play.

STRONG YES   YES   NO   STRONG NO

8 I want my child to say more than I do when we talk.

STRONG YES   YES   NO   STRONG NO

9. Playing with my child makes me feel restless.

STRONG YES   YES   NO   STRONG NO

10. It is hard for me to tell when my child has learned something.

STRONG YES YES NO STRONG NO

11. When my child doesn't know an answer, I ask the child to guess.

STRONG YES YES NO STRONG NO

12. I get tired of all the fears that my child talks about.

STRONG YES YES NO STRONG NO

13. There are some things I just don't want my child to talk about.

STRONG YES YES NO STRONG NO

14. If I spend a lot of time playing with my child, he or she will disobey me more often.

STRONG YES YES NO STRONG NO

15. It is all right for my child to have a make-believe friend.

STRONG YES YES NO STRONG NO

16. I want my child to play with toys made for boys and toys made for girls.

STRONG YES YES NO STRONG NO

17. My child bothers me with questions when I am busy.

STRONG YES YES NO STRONG NO

18. I like my child to be quiet when adults are talking.

STRONG YES YES NO STRONG NO

19. I feel able to choose new toys for my child.

STRONG YES YES NO STRONG NO

20. It is difficult for me to think of things to say to my child during play.

STRONG YES YES NO STRONG NO

21. When my child plays with toys, the pretending seems foolish.

STRONG YES YES NO STRONG NO

22. My child is punished for fighting during play.

STRONG YES YES NO STRONG NO

23. While we play, my child should be the person in control.

STRONG YES YES NO STRONG NO

24. Playing with my child improves the child's behavior.

STRONG YES YES NO STRONG NO

25. When I play with my child I feel the need to talk like a child.

STRONG YES YES NO STRONG NO

26. I want my child to have all of his or her questions answered.

STRONG YES YES NO STRONG NO

27. It's all right for my child to get dirty while at play.

STRONG YES YES NO STRONG NO

28. When at play with my child, I prefer games that have rules rather than the make-believe kind of play.

STRONG YES YES NO STRONG NO

29. My child learns new words when we play.

STRONG YES YES NO STRONG NO

30. I feel able to give my child the proper preschool experience at home.

STRONG YES YES NO STRONG NO

31. I get upset when my child tries to solve a simple problem in the wrong way.

STRONG YES YES NO STRONG NO

32. It's okay for my child to interrupt me when we play.

STRONG YES YES NO STRONG NO

33. I feel play must be stopped when my child becomes angry at a playmate.

STRONG YES YES NO STRONG NO

34. I try to praise my child a lot when we play.

STRONG YES YES NO STRONG NO

35. More of my child's personality learning at this age takes place by watching people and things rather than by being told.

STRONG YES YES NO STRONG NO

36. It is all right for my child to spend a lot of time playing alone.

STRONG YES YES NO STRONG NO

37. While at play my child can take out as many toys as he or she wishes.

STRONG YES YES NO STRONG NO

38. I provide chances for my child to make up his or her own mind about a lot of things.

STRONG YES YES NO STRONG NO

39. It is difficult for me to stay interested when playing with my child.

STRONG YES YES NO STRONG NO

40. I scold my child when he or she doesn't learn.

STRONG YES YES NO STRONG NO

41. My child wants to play too long at one time.

STRONG YES YES NO STRONG NO

42. When my child shows off I ignore it.

STRONG YES YES NO STRONG NO

43. I feel unhappy when I don't know an answer to my child's questions.

STRONG YES YES NO STRONG NO

44. I imitate my child's speech when we play so that the child understands.

STRONG YES YES NO STRONG NO

45. It is easy for me to use toys when teaching my child.

STRONG YES YES NO STRONG NO

46. I seldom tell my child his or her work is good or bad so that my child can be the judge.

STRONG YES YES NO STRONG NO

47. I want my child to put the toys away before going to bed.

STRONG YES YES NO STRONG NO

48. It's all right for my child to have secrets from me.

STRONG YES YES NO STRONG NO

49. My child learns by playing with other children.

STRONG YES YES NO STRONG NO

50. If we play whenever my child wants to, not much learning will take place.

STRONG YES YES NO STRONG NO

RESEARCHER'S LETTER TO THE PARTICIPATING KOREAN IMMIGRANT PARENTS

한국 어린이 부모님들께,

하나님의 사랑과 은혜가 귀하와 귀하의 가정 위에 더욱 충만하시기를 바랍니다.
1983년 현재 미국에 거주하시는 한국인의 수가 근 70만이 되었고 달라스 교민수만해도 근 1만 3천명이 되었다는 놀라운 사실이 있읍니다.
한국인의 수가 지난 10년전에 비해 10배나 급증할수록 한국인 제 2 세의 교육문제가 날로 더욱 큰 관심을 가지게 되었고 문화와 생활방법이 틀린 이민생활에서 일어나는 문제들을 연구하는 여러형태의 연구가 진행되고 있읍니다.

모-든 것에 부족한 사람이 유아교육에 관해 특별한 관심을 가지고 1977년부터 지금까지 북 텍사스 주립대학 (덴튼)에서 연구중에 특별히 제 2세교육에 필요한 부모님들의 양육 사항을 연구하게 되었읍니다.

저는 이번에, 달라스 포워스 교역자회의 협조를 얻어 달라스를 중심하여 거주하시는 한국인 제 2세의 부모님들이 미국에서 어린이를 위한 양육을 어떻게 하고 계신지를 알기 원하여 설문서를 준비하였읍니다.

이 연구의 목적은 어떤 특수 개인이나 종교적인 연구를 조사하기위한 것이 아니라 귀하의 설문서 결과를 통해 한인교포 전체의 어린이 양육 동향과 문제 및 애로 사항등을 연구분석하기 위한 것이며, 이 연구결과는 한국인 제 2세 교육에 필요한 부모들을 위한 기본자료가 될 것입니다.

바쁘실줄 아오나 귀하께서는 우리들의 귀한 어린이들을 위한 올바르고 효과적인 자녀교육을 위해 함께 노력한다고 믿으시고 다음의 설문서 작성에 적극 협조해 주시면 대단히 감사하겠읍니다.

1983년 2월

박 성 환

박 성 환 목사 올림
전 성도장로교회 담임목사

인적사항

아이의 이름 ____________ 본인 이름 ____________

주 소 ________________________________

전화번호 ____________ 작성일 ____________

(1 - 4)

다음의 질문에 답하십시오. 각각의 질문에 한 문항에만 해당사항에 × 표 하십시오.

(5) 내 아이의 성별

(0) ______ 소년

(1) ______ 소녀

(6) 당신의 가정에 아이들의 수는 얼마입니까? ________ 명

(7) 이 아이와의 관계는?

(0) ______ 아버지

(1) ______ 어머니

(8-9) 당신의 나이는? (만) ________ 년

(10) 당신의 최고 학력은? 해당 국명에 따라 × 표 하십시오.

한 국		미 국
______	(0) 국민학교 ---------	______
______	(1) 중학교 (쥬니어)---	______
______	(2) 고등학교 (시니어)-	______
______	(3) 대학교 -----------	______
______	(4) 대학원 -----------	______

(11) 당신의 지난해 일년 총수입은?

(0) __________ $5,000 불 이하
(1) __________ $5,000 불에서 $9,999 사이
(2) __________ $10,000 불에서 $14,999 사이
(3) __________ $15,000 불에서 $19,999 사이
(4) __________ $20,000 불에서 $24,999 사이
(5) __________ $25,000 불에서 $29,999 사이
(6) __________ $30,000 불 혹은 그 이상

당신의 느낌에 가장 많이 사용되는 번호에 0 표 하십시요.

	항상 한국어	대부분 한국어	한국어와 영어 반반씩	대부분 영어	항상 영어
(12) 어느 언어가 당신이 말하기에 더 좋읍니까?	1	2	3	4	5
(13) 당신의 아이와 말할때 어느 언어를 사용하십니까?	1	2	3	4	5
(14) 당신은 일할때 어느 언어로 말하십니까?	1	2	3	4	5
(15) 당신은 친구와 말할때 어느 언어를 사용하십니까?	1	2	3	4	5
(16) 당신이 읽으시는 책이나 잡지들은 무슨 언어 입니까?	1	2	3	4	5

다음은 미국문화에 관한 것입니다.
당신은 당신의 아이가 배우거나 채택하기를 원하시면 채택 난에 × 표 하시고, 채택하기를 원치아니하시면 회피 난에 × 표 하십시요.

(17) 대부분 영어로 말한다 -------------- (1) 채택 _____ -- (0) 회피 _____

(18) 문제해결을 위해 자기 스스로 하도록 한다
---------------------------------- (1) 채택 _____ -- (0) 회피 _____

(19) 자기 권리등을 주장하거나 옹호한다 - (1) 채택 _____ -- (0) 회피 _____

(20) 자기의 생각이나 느낌들을 터놓고 말하도록 한다 - (1) 채택_____ -- (0) 회피_____

(21) 개성(개별화)을 발전시킨다 -------------------- (1) 채택_____ -- (0) 회피_____

(22) 부모중심(핵)의 가족을 원한다 (대가족이 아닌) - (1) 채택_____ -- (0) 회피_____

(23) 모든 문제들을 정면에서 해결토록한다 ---------- (1) 채택_____ -- (0) 회피_____

다음은 한국문화에 관한 것입니다.
당신은 당신의 아이가 배우거나 계속 유지하기를 원하시면 유지 난에 × 표 하시고, 없어지기를 원하시면 폐지 난에 × 표 하십시요.

(24) 한국어사용 ---------------------------- (0) 유지 _____ -- (1) 폐지 _____

(25) 어른에게 순종 ------------------------- (0) 유지 _____ -- (1) 폐지 _____

(26) 권위에 대한 존경 ---------------------- (0) 유지 _____ -- (1) 폐지 _____

(27) 공손, 예절바름 ------------------------ (0) 유지 _____ -- (1) 폐지 _____

(28) 자기희생 ------------------------------ (0) 유지 _____ -- (1) 폐지 _____

(29) 자기자신의 공적(목적달성)들에 대해서 겸손함
-- (0) 유지 _____ -- (1) 폐지 _____

(30) 체면을 지키다 ------------------------- (0) 유지 _____ -- (1) 폐지 _____

(31) 까불지 않는다 ------------------------- (0) 유지 _____ -- (1) 폐지 _____

(32) 눈치로 한다 --------------------------- (0) 유지 _____ -- (1) 폐지 _____

(33) 당신은 당신의 아이와 함께 매일 얼마나 놀아주십니까?

(0) _________ 놀 시간이 없음
(1) _________ 1-15분 동안
(2) _________ 16-30분 동안
(3) _________ 31-45분 동안
(4) _________ 46-60분 동안
(5) _________ 1시간 이상

(34) 당신의 아이를 위해 보통으로 누가 돌보아 주십니까?

(5) _________ "내가 돌본다"
(4) _________ 친척
(3) _________ 이웃이나 친구
(2) _________ 탁아소
(1) _________ 그 밖에

(35-36) 당신은 미국에서 얼마나 사셨읍니까? _________ 년

(37) 미국인들이 당신을 동등하게 받아 줍니까? (인종차별 관계)

(0) _________ 분명히 그렇다
(1) _________ 아마 그럴 것이다
(2) _________ 말하기 어렵다
(3) _________ 아마 그렇지 않을 것이다
(4) _________ 분명히 그렇지 않다

+ 당신이 현재 미국에서 당면하고 있는 애로, 곤란, 문제등이 무엇입니까? 164
(자유로운 대답):

설문서 작성 안내:

+ 당신은 당신의 어린이에 관해서 느낌에 대한 어떤 진술들을 읽게 되십니다.
이것은 테스트(시험)가 아닙니다. 이 설문서가 묻는것은 당신이 당신의 어린이에
관해서 당신의 느낌들을 표현하기를 원하는 것입니다. 각각의 진술에 대해
오직 한가지에만 0 표 하십시오. 만약 진술에 관해서 당신의 생각에 의심이 없다면
「전적으로 그렇다」 혹은「전적으로 아니다」 중에 어느 한가지에 0 표 하십시오.
그밖에 「그렇다」 혹은 「아니다」 중에 어느 한가지에 0 표 하십시오.
모두 50가지진술들을 답하시기까지 계속하십시오. 급히 않하서도 됩니다.

1. 내 아이가 묻는 모든 질문들이 귀찮다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

2. 내 아이가 놀때에 시끄러워 질 수 있다고 생각한다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

3. 내 아이와의 의견 불일치는 일어날 수 있다고 생각한다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

4. 내 아이는 나와 함께 노는 것이 필요하다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

5. 내 아이가 배우는 대부분이 학교들어가기전에 많다고 생각한다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

6. 내 아이가 이야기를 만들어 내는 것을 나는 좋아한다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

7. 내 아이가 자기의 노는 모습을 지켜 보기를 내가 원할때에는 신경이 곤두선다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

8. 우리가 함께 말할때 나보다 많은 말을 내 아이가 하기를 나는 원한다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

9. 내 아이와 같이 노는 것은 피곤한 일 중의 하나다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

10. 내 아이가 언제 무엇인가를 배웠는지 나로서 말하기 어렵다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

11. 내 아이가 대답을 잘 못할때 내 아이로 하여금 생각할 수 있게 여유를 준다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

12. 내 아이가 두렵다고 말하는 것이 나는 싫다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

13. 내 아이가 이야기 하지 말아주었으면 하는 일들이 있다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

14. 내 아이와 많은 시간을 내어 놀아주면 더 많이 순종하지 않는 일이 자주 일어날 것 같다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

15. 내 아이가 거짓으로 꾸며낸 친구를 가져도 괜찮다고 생각한다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

16. 나는 내 아이가 남자아이라면 남자아이들에게 알맞는 장난감들을 혹은 여자아이라면 여자아이에게 알맞는 장난감을 가지고 놀기를 나는 원한다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

17. 내가 바쁠 때 내 아이가 질문함으로 나를 괴롭힌다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

18. 어른들이 이야기 할때에는 내 아이가 조용하기를 나는 좋아한다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

19. 내 아이를 위한 새로운 장난감들을 잘 선택할 수 있다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

20. 아이들이 놀 때에 내 아이에게 무엇을 이야기 해 주어야 하는지 잘 모르겠다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

21. 내 아이가 장난감을 가지고 놀 때에 가장(가면)하여 노는 것은 어리석다고 생각한다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

22. 내 아이가 놀 때 싸우면 벌을 준다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

23. 우리가 함께 놀 때에 내 아이는 반드시 자신을 억제 할 수 있는 아이가 되어야 한다고 생각한다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

24. 함께 놀아주는 것은 아이들의 행동에 진보를 가져온다고 생각한다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

25. 내가 내 아이와 같이 놀아줄 때 아이들 같이 말하는 것이 필요하다고 생각한다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

26. 내 아이에게 주어진 모든 질문에 내 아이가 다 대답하기를 나는 원한다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

27. 내 아이가 놀 때에는 더럽혀져도 괜찮다고 생각한다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

28. 내 아이와 함께 놀아줄때는 그 게임들이 가정적으로(거짓) 꾸며낸 놀이보다 좀더 규칙적인 놀이를 나는 더 원한다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

29. 내 아이는 놀면서 새로운 말을 배웁니다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

30. 나는 내 아이에게 적당한 취학전의 경험이 (가정) 집에서 행해져야 한다고 생각한다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

31. 내 아이가 쉬운 문제를 잘 못 할때 화가 납니다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

32. 우리가 함께 놀 때에 내 아이가 내게 약간 방해를 줘도 나는 괜찮읍니다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

33. 내 아이가 노는 도중 친구에게 화를 내면 그만놀게 한다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

34. 우리가 놀 때 나는 내 아이에게 칭찬을 되도록 많이 해 준다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

35. 내 아이의 인격형성은 년령적으로 말로 가르침을 받는 것 보다 보는데서 더 많이 이루워진다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

36. 내 아이가 혼자서 많은 시간을 놀고 있어도 괜찮읍니다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

37. 내 아이가 놀 때에는 장난감을 그가 원하는 대로 가지고 나가서 놀 수 있다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

38. 나는 아이에게 모든 일에서 스스로 결정할 수 있는 기회를 준다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

39. 내 아이와 함께 놀 때 나는 꾸준히 재미있게 같이 놀아주기가 힘이 든다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

40. 잘 배우지 못할 때 나는 내 아이에게 꾸지람을 한다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

41. 내 아이는 한번에 너무 오래 놀기를 좋아한다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

42. 내 아이가 자랑할 때 (내 세울 때) 나는 그것을 무시한다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

43. 내 아이의 질문에 대답을 못할 때 나는 기분이 언짢아 진다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

44. 우리가 함께 놀때는 내 아이가 이해할 수 있도록 내 아이의 말을 흉내낸다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

45. 내 아이를 가르칠때 나는 장남감을 사용하는 것이 편리합니다.

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46. 내 아이가 좋고 나쁜점을 스스로 판단하도록 나는 말을 적게합니다.

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47. 아이들이 시장(쇼핑)을 보러 갈때에는 내 아이가 장남감을 가지고 가지 않기를 나는 원한다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

48. 내 아이가 혼자 아는 비밀을 가지고 있어도 괜찮읍니다.

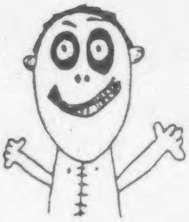
전적으로 그렇다	그렇다	아니다	전적으로 아니다

49. 내 아이는 다른 아이들과 어울려 놀때 배우는 것 같읍니다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다

50. 내 아이가 원할때마다 언제나 같이 놀아준다면 많이 배울 수 없읍니다.

전적으로 그렇다	그렇다	아니다	전적으로 아니다



PARENT AS A TEACHER PROFILE

by

Robert Strom

Parent ____________________

Child ____________________

School ____________________

Explanation: The items on the Parent As a Teacher Scale (PAAT) have been restated to indicate feelings and beliefs that are seen as desirable for parent-child interaction, based on principles derived from child development. A score of 1 indicates parents' self-perception is low in that area while a score of 4 is high.

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Published by:
SCHOLASTIC TESTING SERVICE, INC.
Bensenville, Illinois 60106
Printed in the United States of America.

CREATIVITY ANALYSIS

	1	2	3	4
1. Child's questions encouraged.				
6. Likes child to make up stories.				
11. Encourages guessing.				
16. Toy selection not sexually biased.				
21. Child's pretending seems natural.				
26. Willing to express uncertainty in answering child's questions.				
31. Lets child experiment with problem solving.				
36. Child's playing alone acceptable.				
41. Accepts child need for long play periods.				
46. Lets child judge own work (refrains from judging).				

FRUSTRATION ANALYSIS*

	1	2	3	4
2. Noise permitted during child's play.				
7. Responds favorably to child's call to observe play.				
12. Child allowed free expression of fears and anxieties.				
17. Child's questions accepted even when parent is busy.				
22. Fighting at play handled without punishment.				
27. Child may get dirty at play.				
32. Child may interrupt play partner.				
37. Child can play with as many toys as he or she wishes.				
42. Pays attention to child's showing off.				
47. Respects child's play as work in process.				

*A high score means that the parent handles the situation in a nonfrustrating way whereas a low score on the item indicates a locus of possible frustration in parent-child interaction.

CONTROL ANALYSIS

	1	2	3	4
3. Child allowed to disagree with parent.				
8. Wants child to talk more than self.				
13. Child permitted to talk about any topic.				
18. Child may talk when adults are talking.				
23. Wants to share play dominance with child.				
28. Wants to honor child strength.				
33. Positive management of conflict (not stopping play).				
38. Child has chances to make decisions.				
43. Comfortable in not knowing all the answers to child's questions.				
48. Child permitted to have secrets from parents.				

PLAY ANALYSIS

	1	2	3	4
4. Believes child needs to play with parent.				
9. Comfortable in playing with child.				
14. Believes child will respect parent who plays with him or her.				
19. Able to choose new toys.				
24. Believes playing with child improves child behavior.				
29. Child learns new words when playing.				
34. Recognizes that the play process is rewarding.				
39. Can stay interested in playing with child.				
44. Does not use child-like language.				
49. Believes children learn by playing with other children.				

	1	2	3	4
5. Believes much learning occurs before school.				
10. Can tell when child has learned.				
15. Accepts child's make-believe companions.				
20. Able to respond to child during play.				
25. Does not talk down to child but uses typical language.				
30. Feels capable of providing a learning environment at home.				
35. Believes child learning occurs more by observation than by being told.				
40. Child's learning failures not punished (scolding).				
45. Easily uses toys in teaching child.				
50. Believes playing with child increases child's learning.				

TABLE XIV

ANSWERS BY PERCENTAGE OF PARENTS ON CREATIVITY SUBSET

Item No.	Individual Items	Strong Yes	Yes	No	Strong No
1.	I get tired of all the questions my child asks.		6.8	71.2	22.0
6.	I like my child to make up stories.	12.7	65.3	17.8	4.2
11.	When my child doesn't know an answer, I ask him to guess.	11.9	82.2	5.1	0.8
16.	I want my child to play with toys made for boys and with toys made for girls.	14.4	64.4	16.1	5.1
21.	When my child plays with toys the pretending seems foolish.	0.8	8.5	73.7	16.9
26.	I want my child to have all of his questions answered.	5.9	60.2	28.8	5.1
31.	I get upset when my child tries to solve a simple problem in the wrong way.	0.8	61.9	33.1	4.2
36.	It is all right for my child to spend a lot of time playing alone.	1.7	22.9	62.7	12.7
41.	I want my child to put the toys away before going to bed.	2.5	46.6	48.3	2.5

TABLE XIV--*Continued*

Item No.	Individual Items	Strong Yes	Yes	No	Strong No
46.	I seldom tell my child that his work is good or bad so that my child can make up his own mind.	0.8	53.4	40.7	5.1

TABLE XV

ANSWERS BY PERCENTAGE OF PARENTS ON FRUSTRATION SUBSET

Item No.	Individual Items	Strong Yes	Yes	No	Strong No
2.	My child should be able to make noise during play.	5.1	78.0	14.4	2.5
7.	It gets on my child's learning will take place before he or she enters school.	1.7	15.3	64.4	18.6
12.	I get tired of all the fears that my child talks about.	12.7	50.8	31.4	18.6
17.	My child bothers me with questions when I am busy.	1.7	46.6	41.5	10.2
22.	My child is punished for fighting during play.	1.7	59.3	31.4	7.6
27.	It's all right for my child to get dirty while at play.	5.9	66.1	23.7	4.2
32.	It's okay for my child to interrupt me when we play.	5.9	74.6	18.6	0.8
37.	While at play my child can take out as many toys as he or she wishes.	8.5	53.4	35.6	2.5
42.	When my child shows off I ignore it.		0.8	81.4	17.8

TABLE XV--Continued

Item No.	Individual Items	Strong Yes	Yes	No	Strong No
47.	I want my child to put toys away before going to bed.	11.0	61.9	25.4	1.7

TABLE XVI

ANSWERS BY PERCENTAGE OF PARENTS ON CONTROL SUBSET

Item No.	Individual Items	Strong Yes	Yes	No	Strong No
3.	It is all right for my child to disagree with me.	5.1	84.7	8.5	1.7
8.	I want my child to say more than I do when we talk.	3.4	51.7	39.0	5.9
13.	There are some things I just don't want to talk about.	1.7	37.3	49.2	11.9
18.	I like my child to be quiet when adults are talking.	15.3	76.3	3.4	5.1
23.	I accept my child as the boss when we play.	0.8	35.6	49.2	14.4
28.	I prefer to play games with my child that I played when I was young.	5.1	57.6	31.4	5.9
33.	I feel play must be stopped when my child playmate.	1.7	23.7	66.1	8.5
38.	I provide chances for my child to make up his own mind about a lot of things.	9.3	73.7	14.4	2.5
43.	I feel unhappy when I don't know any answer to my child's questions.	1.7	44.1	48.3	5.9

TABLE XVI--Continued

Item No.	Individual Items	Strong Yes	Yes	No	Strong No
48.	It's all right for my child to have secrets from me.	0.8	17.8	62.7	18.6

TABLE XVII

ANSWERS BY PERCENTAGE OF PARENT ON PLAY SUBSET

Item No.	Individual Items	Strong Yes	Yes	No	Strong No
4.	My child needs to play with me.	28.8	67.8	1.7	1.7
9.	Playing with my child makes me feel restless.		16.1	71.2	12.7
14.	If I spend a lot of time playing with my child, he will disobey me more often.	3.4	21.2	53.4	22.0
19.	I feel able to choose new toys for my child.	5.9	75.4	14.4	4.2
24.	Playing with my child improves the child's behavior.	28.0	65.3	4.2	2.5
29.	My child learns new words when we play.	17.8	80.5	1.7	
34.	My child wants us to play too long at one time.	1.7	16.1	69.5	12.7
39.	It is difficult for me to stay interested when playing with my child.	1.7	66.9	26.3	5.1
44.	I imitate my child's speech when we play so that the child understands.	1.7	53.4	40.7	4.2
49.	My child learns by playing with other children.		5.9	84.7	9.3

TABLE XVIII

ANSWERS BY PERCENTAGE OF PARENTS ON TEACHING-LEARNING SUBSET

Item No.	Individual Items	Strong Yes	Yes	No	Strong No
5.	Much of my child's learning will take place before he enters school.	14.4	54.2	27.1	4.2
10.	It is hard for me to tell when my child has learned something.	0.8	43.2	44.1	11.9
15.	Sometimes I plan ahead for playing with my child so that the child will learn more.		16.9	48.3	34.7
20.	When I teach my child, it is important for me to remain in charge.		36.4	54.2	9.3
25.	When I play with my child I feel the need to talk like a child.	11.0	68.6	17.8	2.5
30.	I feel able to give my child the proper preschool experience at home.	23.7	66.9	7.6	1.7
35.	More of my child's learning at this age takes place by watching people and things rather than by being told.	17.8	71.2	10.2	0.8
40.	I scold my child when he doesn't learn.	2.5	51.7	39.8	5.9

TABLE XVIII--*Continued*

Item No.	Individual Items	Strong Yes	Yes	No	Strong No
45.	It is easy for me to use toys when teaching my child.	3.4	53.4	37.3	5.9
50.	If we play whenever my child wants to, not much learning will take place.	1.7	18.6	67.8	11.9

INSTRUMENT DESCRIPTION

Assessing Parental Expectations

Most mothers and fathers want to improve themselves as parents. This common desire has been confirmed by nationwide surveys and by the current demand for parent education. Curriculum planners differ in the methods and content they recommend for enabling family development. But, as a rule, they agree that appropriate parental expectations are the key to successful childrearing (Fine, 1980; Harris, 1981; Strom and Bernard, 1982). Accordingly, it is important to determine what individual mothers and fathers expect of their children and how they perceive themselves as teachers.

Although such information could improve diagnosis, guidance, and curriculum planning, it has not been systematically gathered for lack of sensitive instrumentation. Presently many commercial indices of adult self-impression deal only with phenomenological self-regard; few indicate clearly just what universe of self concept the items represent; none reveals personal assessment in the parent role as teacher. Furthermore, differences in childrearing expectations related to ethnic and social class membership may influence the success of particular parent education strategies. Thus, an instrument is needed that will help educators understand cultural differences in parental attitudes toward specific parenting and child behaviors (Sowell, 1980; Strom and Johnson, 1981; Strom, Griswold, and Slaughter, 1981).

Purpose of the PAAT

The *Parent As a Teacher Inventory* (PAAT) is intended for mothers and fathers with children between three and nine years of age. This composite attitude scale reveals how individuals feel about certain aspects of the parent-child interactive system, their standards for assessing the importance of various child behaviors, and their value preferences concerning child behavior. The rationale for using such an instrument in parent education programs is that an individual's emotional and behavioral responses to their own parent-child relationship are a combination of present parenting experiences, value-laden expectations, and beliefs regarding child behavior.

The content for PAAT items derived from an extensive search of the literature regarding parental influence upon child development. Special emphasis is placed on E. Paul Torrance's (1979) conceptual framework regarding the nurture of creative thinking and Robert Strom's (1981b) studies about the influence of play on human development. The perspective from which the items were written encourages mothers and fathers to analyze their role as a dynamic force in the parent-child interactive system established with their child. It is the focus upon improving the parent-child system rather than upon either parents or children as separate agents that seems to account for the long-term success of some early intervention programs over others which do not have long-term impact (Bronfenbrenner, 1974).

The items contained in the instrument include a wide variety of statements about what parents want or expect of their child, how they respond to certain aspects of interaction with their child, and what actions parents take in response to specific child behavior. Results obtained from administration of the PAAT provide a basis for determining individual needs to which a parent-education curriculum may be directed. PAAT responses are grouped into subsets related to five areas of parent curriculum:

1. **Creativity** – parents' acceptance of creative functioning in their child and desire to encourage or suppress its development;

2. **Frustration** – parental childrearing frustration and focus of the frustration;

3. **Control** – parental feelings about control and the extent to which parental control of child behavior is deemed necessary;

4. **Play** – parental understanding of play and its influence on child development;

5. **Teaching-Learning** – parents' perception of their ability to facilitate the teaching-learning process for their child.

Ten items, designed to measure each of the five subsets, make a composite PAAT of fifty items. Items are patterned so that each variable occurs only once in every five items. The item code is illustrated in Table 1 below.

Table 1

Code for Presentation of the Fifty Items
Comprising the Five Subsets of the PAAT

PAAT Subset	Item Number									
Creativity	1	6	11	16	21	26	31	36	41	46
Frustration	2	7	12	17	22	27	32	37	42	47
Control	3	8	13	18	23	28	33	38	43	48
Play	4	9	14	19	24	29	34	39	44	49
Teaching-Learning	5	10	15	20	25	30	35	40	45	50

Rationale for the Subsets

The importance of each subset as well as the collective significance of the subset group can best be understood when placed within the context of emerging educational goals.

Creativity. Why do children belong in school? The customary reply is "to prepare them for the future." Yet, despite our best efforts, this promise is becoming more difficult to keep. What we know about the future suggests that people will need to be more creative than ever before. They will need to be more adaptable, more tolerant of ambiguity, more accepting of complexity, better able to see alternatives, and better able to make independent judgments. These and other characteristics of highly creative persons must become more common in the general population if we are to cope successfully with such phenomena as increased leisure time, the growing range of consumer choices, rapid development of new knowledge, and the interpersonal encounters of urban crowding. To illustrate, in terms of leisure we are only beginning to see something of the chaos which a bored society can produce. Boredom is the psychological process which has been least appreciated by social planners. Already there are many homes where even the children complain that "there is nothing to do" whenever playmates or television are unavailable. It is a sad commentary when the very young do not know how to avoid boredom, when they cannot think of constructive ways to use their time or discover what to do with themselves.

Among adults, deciding what to live for has always been as important as making a living. But until recently people found it necessary to devote the major portion of their lives to employment. Since it was common to labor long hours from adolescence until death, very few men and women knew the possibilities of leisure time. Today, however, automation seems to be moving us toward a less job-oriented society, one in which a person's identity and satisfaction may depend more on their purpose in life than upon the job. Adding to the individual's uncertainty about which life style is best for them, more people are now obliged to tolerate and respect the divergent thinking of others, perhaps to live beside families whose choices may be very different from their own. As urban crowding continues, the incidence of this circumstance is destined to rise and with it the necessity for more of us to adjust to the social complexity of a multicultural society.

Whether or not the many social changes we face will be worthwhile and welcome can depend largely upon our collective readiness for creative behavior. The best time to begin our support of creativity is during early childhood while there is still a preference to learn in creative ways. If, in the home and at preschool, children are encouraged to guess, ask questions, experiment, value privacy, delay closure, persist at tasks, express uncertainty, and go beyond stereotypic sex roles, the outlook is optimistic. When divergent thinking is encouraged, children tend to be freer of the inhibitions imposed by conformity, more willing to generate alternatives in problem solving, less anxious over lack of peer agreement, and more open to the richness of new experiences. This ten-item subset reveals the level of parental acceptance and support for creative development.

Frustration. The child's first lessons on identity are learned at home and influenced primarily by the parents' expectations. In these early lessons lie the beginnings of the child's opinion of himself or herself. When parent expectations are consistent with developmental needs, the tendency is to encourage normative behavior and to support a favorable self-concept. However, in families where expectations are too rigid or beyond the scope of a child's maturity, parents often feel a continuous sense of frustration, disappointment, and defeat. In these homes the inability of boys and girls to satisfy their parents' demands usually results in adult anger, emotional punishment, or even violence. Whatever form the frustration of such parents may take, it generally includes a message to the child that he or she is inadequate. In recent years our society has become more concerned about abusive parents, those mothers and fathers whose lack of self-control and inappropriate expectations can do permanent damage to a child.

Obviously most parents are not abusive and it is not unnatural for them to experience occasional frustration. The very fact that there are so many contradictory sources from which to draw childrearing expectations accounts in part for some of the variance in what each of us judges to be upsetting. Nevertheless, the frequency of disappointment in ourselves as parents and the children we raise can be reduced by understanding why certain child behaviors occur and the reasons some of them should be allowed. Consider an almost universal frustration which arises when children do not put their toys away before bedtime. Boys and girls who express disappointment with this daily expectation of parents are usually reminded that they are learning to be responsible and to achieve a sense of order. What the grownups overlook is that their intended lesson may be less valuable than what could be gained if the toys were sometimes allowed to remain in place overnight. Certainly the persistance needed to solve complex problems is unlikely to develop unless a task begun today can be continued tomorrow without starting all over again. Instead of forming the habit of premature closure, a child whose occupied playspace is considered as work in process can learn to feel comfortable with incompleteness and ambiguity.

Similarly, there are good reasons for some parents to be more tolerant than they are of a child's appeal for play observers, questions which come at inconvenient times, making noise and getting dirty while at play, and expressing fears and anxieties.

In all these situations parents can reduce their own frustration with no expense to child development – by modifying expectations. The inventory contains a ten-item subset to identify a parent's locus of frustration in child-rearing.

Control. Mothers and fathers are often perplexed about the amount of control they should exercise over their children. To be sure, parents can justify making certain decisions in a child's behalf, such as whether he or she will attend school or see a doctor, and when it is time for bed. However, since we are entering an era of overchoice, children must have practice in decision making in order to adopt a set of coherent values. They need a chance to find out what follows when they judge for themselves. Although most parents would agree that growing up and making decisions go together, it doesn't always turn out that way. In some homes, parents alone decide which toys are best, what topics can be discussed, which content is appropriate for fantasy play, and when children should be permitted to speak.

More is at stake here than just the protection of children. It appears that the child who is continually dominated, no matter how kindly, will cease in some measure to grow because his or her power needs remain unexpressed and unsatisfied. Identity requires self-assertion as a way of making ourselves known, expressing how we see things and what we stand for. Only through this kind of self-disclosure can intimate and lasting relationships be developed. Yet, parents who believe obedience is the only proper role during childhood can easily induce the idea that it is wrong to express differences. Because the need to assert individuality and the development of conscience occur at about the same time, the preschooler is susceptible to frequent guilt feelings if adults discourage him or her from becoming a separate person. Indeed, to avoid the destructive emotion of guilt, some children drastically reduce their level of self-assertion. The tragedy here is that there can be no freedom of lifestyle when assertion is eliminated since it is necessary in some degree to favor or oppose anything.

A child's sense of power and identity are linked. There can be no favorable self-impression without some feeling of control, of being able to influence affairs and effect change. Lacking this perception, a child believes instead that events are fixed, nothing much can be altered, and cynicism is the appropriate reaction to life. Thus, learning to sense power and to share dominance are important ingredients for mental health. Parents can support these twin aspects of development, especially through family play which includes a respect for the child's imaginative strength, a wide range of possible conflicts, consequences that are nonpunitive, and a grown-up model who is able to generate and accept alternatives. The ten items in this subset reflect the parents' need for child control by examining their willingness to share dominance, decision making, and uncertainty as well as to allow disagreement, spontaneity, and privacy.

Play. During the preschool years play is the major interest and occupies much of a child's time. Even a casual observer will notice that when little boys and girls are obliged to leave the park or playground they often cry or complain. It seems that to discontinue play is disappointing for them. Our own readiness is quite a different story. Many parents find it difficult to remain interested in a pretending role for very long and as a result seldom participate in fantasy play with their children. This basic difference in the way some parents and children feel about play often influences learning. For example, studies of creative play indicate that the single most important distinguishing factor between children of high and low imagination is parental attitude toward pretending and the quality of involvement in this sphere. Mothers and fathers who express positive feelings about making up stories and role playing are more apt to encourage the development of fantasy in their youngsters. That this kind of support matters is also shown by research. Children who easily engage in fantasy are more able to concentrate, persist at tasks, cope with anxiety, tolerate frustration, and manifest greater self-control. Given these conditions, it would seem that before any parent decides to assign fantasy a low value in the home, they should first acquaint themselves with its effect on other desirable qualities.

Unless parents regard play as an important way of learning, they cannot be expected to see it as a worthwhile focus for teaching. Bearing in mind the current pressure on families to educate children at home before they attend school, we can expect parents who consider play as inconsequential to substitute their own preferred way of learning for that of the child. We do not fully understand the consequence of such a decision but research indicates that fantasy begins to decline for most American children during the elementary grades. If, by omitting parent training, we bring about a condition in which the young are subject to discount imagination even earlier, and are told to regard speculation as silly, to view guessing as inappropriate, to conclude their fictional experiences are unreal, and that intuition is an inferior source of perception, we will have done a serious injustice to the realization of human possibilities.

Soon we should acknowledge that it is in the realm of pretending that a small child qualifies as the family's strongest member. Whether the child will continue to value this strength and be respected for it depends on whether the parents are routinely involved in the play as observers, partners, and models. During family play parents can learn to share ideas, feelings, control, and satisfaction. Their readiness to participate in the child's favorite activity can be assessed by the ten-item play subset.

Teaching-Learning. For many years parents were led to believe they did not have the necessary ability for helping children learn. The most common response was to comply with the wish of educators to limit instruction at home and let the school do its own job. Later, when studies began to suggest the importance of early environment, the teaching possibilities of parents were again overlooked. In fact, Project Head Start and other compensatory education efforts were established on the premise that some children needed rescue from family influence. Programs of this type seldom made provisions for meaningful parent involvement and implied that low-income mothers in particular were incapable of change. In time even middle-class families started to express a lack of confidence in themselves. Will my child who stays home fall behind the poor who are in Head Start? Without some kind of training, am I capable of preparing my child adequately for school? Obviously many among the affluent concluded they were not prepared and decided to present their children as soon as possible to an institution where someone else (the preschool teacher) could help them.

During the seventies our impressions about parents as teachers underwent a dramatic shift. Unlike the former compensatory approach which sought to erase low achievement by removing children from their homes at an ever earlier age and for longer periods of time, the present designs call for working directly with parents. This is why programs like Homestart emphasize the unique possibilities of parent influence. For example, given the ideal of individualized instruction, it is important to recognize that the family has the most desirable teacher-pupil ratio at the time in life when it counts the most. In fact, parents are generally the only teachers a child has during the period of most rapid growth. Certainly they are the child's only continuous teachers. Then too, young children are in a stage of close identification with their parents, more than they ever will be again. This means parents have a great opportunity to teach values as well as communication skills. Together these are sufficient reasons for helping parents improve themselves as teachers.

Whether the efforts of the parents as teachers continue often depends on their level of self-confidence. This is an especially critical matter where parents are concerned. Unless they feel capable of providing a learning environment at home, parents may either withdraw from teaching in favor of a surrogate or else resort to coercive tactics. In both cases, the result is a parent-child relationship in which respect is unilateral. A better situation exists when mothers and fathers are aware that much learning does occur during early childhood, they are willing to accept a child's motivation and enter his or her realm of strength, they share control while teaching, and can assess something of their educational impact. A ten-item subset is used to reveal the parents' self-impression of their ability to facilitate the teaching-learning process.

Studies of Reliability

Form A of the PAAT was developed in 1972 by Robert Strom, Professor of Education at Arizona State University. Since then the instrument has been the subject of formative research, analysis, and ongoing revision for the purpose of gathering baseline data, clarifying items, establishing internal consistency of items within subsets, and improving item-subset correlation coefficients. Early in its development the PAAT was field tested in the Parent-Child Laboratory at Arizona State University. It was also the basis for two doctoral studies involving black mothers and white mothers (Greathouse, 1972; Sawicki, 1972) and two cross-cultural peer teaching studies involving fourth-grade children who were teaching kindergarten children (Engelbrecht, 1973; Kamin, 1974). In these studies the PAAT proved useful in diagnosing sources of teaching strengths and weaknesses and as a measure of change occurring in the abilities and attitudes of parents and peer teachers resulting from training programs.

Comprehensive field testing of the PAAT Form A was initiated in the fall of 1973 through the Research Department of the Tucson Public Schools in the ESEA Title I Parent and Child Education (PACE) Project (Slaughter, 1974). At that time the PAAT was administered to 124 participating parents and surrogates of four-year-old children. The ethnic groups accounting for most of the sample were Mexican-American (sixty-nine percent), Yaqui and Papago Indian (twenty percent), and black (six percent). Individual profiles were then utilized by teachers and instructional aides to implement the parent training program. In terms of language, twenty-three percent of PAAT responses were given in Spanish and the remainder in English. To measure internal consistency, alpha coefficients, reflecting the degree of reliability among items of a scale in terms of overlapping variance, were calculated. The formula, reported in Veldman (1967), is a generalization of Kuder-Richardson Formula 20 for dichotomous items. Coefficient alpha for the total PAAT for the PACE sample was relatively high at .76.

Subsequent post-testing of the eighty-eight parents remaining in the PACE group seven months later yielded significant gains in all five subsets ($p < .05$) and in the total inventory ($p < .001$), indicating the reliability of the instrument and demonstrating its feasibility as an evaluation tool. The overall coefficient alpha was increased from .76 on the pretest to .81 on the post-test. A significant correlation of .25 (df 60, $p < .05$) was obtained between PAAT scores and children's scores on the Evaluation Scale for Four- and Five-Year-Old Children (Butler, 1965).

Form B of the PAAT contains twenty-three items revised on the basis of feedback from the PACE staff regarding parents' questions about item meaning. Most item revision was a matter of phrasing (fifteen items) or a change of one word (nine items). Five item revisions involved changes in meaning and three changes in directionality occurred. Subsequent item revision followed statistical analysis, e.g., items having a low correlation with the total scale ($r < .20$) were removed. Items were replaced in different subsets if the correlation between the item and subset was low ($r < .20$) or if the correlation between the item and total scale was higher than that between the item and subset. The worth of the procedure was confirmed in the 1975 item analysis of 114 PACE responses which showed that ninety percent of item-subset correlations were higher than item-total correlations (Slaughter, 1976).

While the PAAT subsets isolate and delimit specific aspects of parent-child interaction to which curriculum may be directed, no claim is made concerning whether a difference in subset scores is genuine or the result of measurement error. Diagnostic judgments about individuals are peculiarly subject to measurement error (Thorndike, 1973). Furthermore, the parenting variables measured on the PAAT are conceptualized as interrelated rather than as empirically separate dimensions of behavior. The five subdivisions are not to be interpreted as subscales which have resulted from factor analysis. They are deliberately referred to as subsets. The subsets are conceptually convenient and pragmatically useful for guidance in working with parents since they provide a framework for grouping items into areas of parenting that provide emphasis for the curriculum.

Table 2 below indicates a high alpha coefficient for selected PAAT studies of parents in varying circumstances. The reliability of subsets is lower, as expected, since the size of coefficient alpha is directly related to the number of items.

Table 2

Alpha Coefficients of Internal Reliability for Selected PAAT Studies

Investigator	Sample Description	N	Alpha Coefficient
Constable, et al, 1979	Single mothers in Western Australia	128	.80
Copeland, 1980	Black and Puerto Rican mothers in Pennsylvania	71	.74
Davis, 1981	Parents of intellectually handicapped in New Jersey	229	.80
Daniels, 1982	German parents and immigrant parents to Bavaria, Germany from Greece, Italy, and Turkey	370	.75
Elmquist, 1975	Anglo parents in Arizona	60	.88
Fleming, 1981	Single and married fathers in Arizona	94	.85
Gaulden, 1982	Single and married black mothers in Louisiana	376	.71
Goldman, 1982	Anglo mothers in Victoria, Australia	377	.83
Griswold, 1975	Anglo, black, and Mexican-American mothers in Arizona	114	.83
Hathaway, 1980	Black and Anglo mothers in New Jersey	60	.85
Hill, 1976	Hopi and Navajo Indian parents in Arizona	140	.72
Johnson, 1975	Mexican-American parents in Arizona	60	.76
Larson, 1979	Scandinavian-American parents in Minnesota	80	.78
Neil, 1982	Mexican-American mothers in Arizona	118	.87
Panetta, 1980	Mexican-American and Anglo mothers in Colorado	40	.79
Rees, 1978	Parents of intellectually handicapped in Canberra and New South Wales, Australia	101	.85
Strom and Slaughter, 1978	Mexican-American, Yaqui and Papago Indian, and black parents in Arizona	142	.80

Studies of Validity

The usual method of establishing validity for a new instrument is by correlation with an already accepted measure having the same purpose. This procedure could not be applied to determine the truthfulness of the *Parent As a Teacher Inventory* because PAAT is unique in purporting to assess what individual mothers and fathers expect of their three-to-nine-year-old children and how they perceive themselves as teachers. Consequently, a more demanding type of assessment validity was undertaken by Johnson (1975), who compared the expressed feelings and observed behaviors of thirty intact Mexican-American families residing in Phoenix. For this purpose, an analysis sheet was developed to compare the direction of each subject's behavior with his or her response to those PAAT items for which relevant behaviors were noted during several home visits. Naturalistic observations made in the home together with transcripts of audio tapes taken during parent-child play with a toy airplane donated by Fisher-Price provided the basis for observed behaviors.

The measure of consonance was obtained by assigning positive or negative valences to each inventory item where relevant behavior was observed. Positive valences indicated behaviors consistent with expressed feelings, whereas negative valences represented behaviors which were inconsistent with parent feelings. The criteria for consistency was not the goodness of the parent's behavior but rather the closeness of relationships between expressed feelings and observed behaviors. Valences for each parent were summed over the five subsets as well as the total and written as a ratio of positive to negative for each total.

Twelve of the fifty PAAT items were not observed in any of the homes. The largest number of unobserved items (four) occurred in the Control subset. In general, the unobserved items for each of the other subsets dealt with parent behaviors or feelings which would have required an observer to be more intimately associated with the family under a wider variety of circumstances than this investigation permitted.

The higher incidence of observed behaviors relating to every subset except the Control subset was likely a result of the play-oriented structure for audio taping and observation, as well as the fact that visits did not coincide with periods of greater family stress such as meal time, bedtime, or school or work departure times. An additional factor which entered an immeasurable effect was observer presence. Despite these limitations, Johnson was able to compare parent behavior and parent responses on thirty-eight observable items. The resulting consonance showed parental behavior was consistent with parental expression sixty-six percent of the time. This proportion of agreement qualified PAAT as having an acceptable level of validity.

Panetta (1980) also utilized the expressed-versus-observed-behavior method for checking PAAT validity. Whereas Johnson (1975) had studied families representing three separate socioeconomic levels, Panetta's entire sample was drawn from low-income neighborhoods. All forty of her participants were enrolled in a Title 1 home assistance project. Each of these Mexican-American or Anglo mothers living in the Denver metropolitan area received a weekly visit for six months from a trained paraprofessional representing the same neighborhood and socioeconomic status. During the one-hour sessions, home visitors alternately demonstrated strategies for improving children's verbal and problem-solving skills and then observed parental practice of the same strategies.

Home visitors were required to submit two records of parental consistency, one after six weekly visits and the other after six months of weekly observations. The respective levels of consonance between parental expression and observed behavior at these points in time were seventy-five percent and eighty-five percent. Both indices, based on more lengthy periods of family observation made by more observers than in the Johnson (1975) study, confirm the worthwhileness of the PAAT.

Measuring Consistency

The measure of consistency in parents' observed behaviors is derived from a comparison of actual behaviors observed during home visits with parents' feelings as expressed on the *Parent As a Teacher Inventory*. Two components are included in the scoring procedure relative to observed behaviors: a response value and an observed value are indicated for each subject relative to every item on the PAAT. For ease in interpretation, items are grouped according to subsets. Observed behaviors for each subject are rated +, –, or N in reference to the subject's response for each individual item. A + entry indicates behavior consonant with expressed feeling. A – entry denotes behavior inconsistent with expressed feelings. N signifies that no behavior was observed relative to that particular item.

Scoring is to be done as follows:

1. Enter parent's expressed score for each item in the Expressed Value column. (The score values ranging from 1 to 4 can be taken directly from the PAAT Inventory or from the Profile.)
2. Enter direction of parent observed behavior in Observed Value column (+, –, or N). This value is derived from the investigator's observations and audiotape transcripts, and is expressed in terms of the direction of behavior relative to the parent response for that item. The criteria for consistency is not the goodness of parent behavior but rather the closeness of relationship between expressed feeling and observed behavior (see sample Parent Summary Sheet, page 22).
3. Sum values in the observed column for each subset separately. The resultant sum will be expressed as a ratio of positive to negative (consistent to inconsistent) behaviors. That is, 3+ : 1– indicates that on three items the subject's behavior was consistent with feelings expressed whereas on one item the observed behavior was not in agreement with feelings expressed. There will be items in each subset for which no relevant behavior occurred. Note there were six items with an entry of N in the example on the Creativity subset. In this study, N items were not considered in the consistency measure. Attention was focused only on items for which relevant behaviors could be observed.
4. Sum subset totals (+ or –) to obtain a total consistency measure. Thus, sums for the example were:

	+	–
Creativity	3	1
Frustration	3	0
Control	4	0
Play	6	1
Teaching-Learning	3	2
TOTALS	19	4

In other words, for this subject behaviors relative to a total of twenty-three items were observed. In nineteen instances observed behaviors were consistent with feelings expressed, whereas in four instances observed behaviors were inconsistent with stated feelings. It can be noted that there were differences in proportions of consistent to inconsistent behaviors relative to each subset. The summary also indicates that there were differences in the total number of items possible of observation. This is in part indicative of the wide range of differences in parents' abilities to interact with their children in a play situation.

Parent Summary Sheet
Expressed Versus Observed Behavior
Example – Scored

Family ____________________

Father ________ Mother ________

Subset: Creativity

Item No.	Expressed Value	Observed Value
1.	2	N
6.	2	–
11.	3	+
16.	3	N
21.	4	+
26.	2	N
31.	3	N
36.	2	N
41.	2	+
46.	1	N
Total		3:1

Subset: Frustration

Item No.	Expressed Value	Observed Value
2.	3	+
7.	2	N
12.	1	N
17.	2	N
22.	2	N
27.	2	N
32.	3	+
37.	2	N
42.	3	+
47.	3	N
Total		3:0

Subset: Control

Item No.	Expressed Value	Observed Value
3.	2	+
8.	1	+
13.	2	N
18.	1	N
23.	3	+
28.	3	N
33.	2	N
38.	3	+
43.	3	N
48.	3	N
Total		4:0

Subset: Play

Item No.	Expressed Value	Observed Value
4.	4	+
9.	4	+
14.	3	+
19.	3	N
24.	2	N
29.	3	+
34.	2	–
39.	3	+
44.	3	+
49.	4	N
Total		6:1

Subset: Teaching-Learning

Item No.	Expressed Value	Observed Value
5.	3	+
10.	3	N
15.	2	–
20.	1	–
25.	3	+
30.	2	N
35.	3	N
40.	3	N
45.	3	+
50.	3	N
Total		3:2

OVERALL TOTAL 19:4

PAAT Scoring Sheet

Item	Strong Yes	Yes	No	Strong No
1	1	2	3	4
2*	4	3	2	1
3*	4	3	2	1
4*	4	3	2	1
5*	4	3	2	1
6*	4	3	2	1
7	1	2	3	4
8*	4	3	2	1
9	1	2	3	4
10	1	2	3	4
11*	4	3	2	1
12	1	2	3	4
13	1	2	3	4
14	1	2	3	4
15*	4	3	2	1
16*	4	3	2	1
17	1	2	3	4
18	1	2	3	4
19*	4	3	2	1
20	1	2	3	4
21	1	2	3	4
22	1	2	3	4
23	1	2	3	4
24*	4	3	2	1
25	1	2	3	4
26	1	2	3	4
27*	4	3	2	1
28	1	2	3	4
29*	4	3	2	1
30*	4	3	2	1
31	1	2	3	4
32*	4	3	2	1
33	1	2	3	4
34	1	2	3	4
35*	4	3	2	1
36*	4	3	2	1
37*	4	3	2	1
38*	4	3	2	1
39	1	2	3	4
40	1	2	3	4
41	1	2	3	4
42	1	2	3	4
43	1	2	3	4
44	1	2	3	4
45*	4	3	2	1

Item	Strong Yes	Yes	No	Strong No
46*	4	3	2	1
47	1	2	3	4
48*	4	3	2	1
49*	4	3	2	1
50	1	2	3	4

TABLE XIX

CODE FOR PRESENTATION OF THE FIFTY ITEMS COMPRISING THE FIVE SUBSETS OF THE PAAT

PAAT SUBSETS	Item Numbers									
Creativity	1	6	11	16	21	26	31	36	41	46
Frustration	2	7	12	17	22	27	32	37	42	47
Control	3	8	13	18	23	28	33	38	43	48
Play	4	9	14	19	24	29	34	39	44	49
Teaching-Learning	5	10	15	20	25	30	35	40	45	50

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